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In this issue

God's Way
by Claire Cooper

The Fear of the Lord
by Lois Miller Bruce

A magazine devoted to Christian healing

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

My mind is cleansed by Christ,
My life flows swift and strong;
The peace of God wells up within,
My soul breaks forth in song.

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

In my mind's eye I behold divine substance supplying my every need, and I now manifest prosperity

These statements are to be used from
October 20 to November 19
For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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God's Way

A True Story

By CLAIRE COOPER

QUIETLY I sat watching the deft fingers of Paul Tremont as they molded a likeness of myself from the mass of common clay before him, brought for the purpose from the banks of the watering pond in his father's pasture.

My thoughts went back down the years. I had known Paul Tremont all his life. His mother was one of my oldest friends. In fact, it was Mrs. Tremont who first taught me the principles of Truth. In our little home village in a southern State she had gathered about her a few neighbors and friends who were anxious to learn of and live according to the teaching of the Unity School of Christianity. In memory I could see little Paul as he trudged beside his mother to one home or another, wherever we met for our weekly study. He would sit quietly through the hour in a straight-back chair, with his short little legs sticking stiffly out in front of him.

Paul was the last of a large family of children, and for this reason was reared almost as an only child, very close to his mother, for the older children married and left home while he was still a baby, and the ones in between were away at school or at work most of the time during his childhood. His parents were in ordinary circumstances, so it was necessary that each and every child do his part. As little Paul grew up, he chopped cotton and hoed corn in the spring and picked cotton in the autumn. For his very own spending money he sold to the neighbors pears from his father's orchard and garden truck. He saved this money very carefully in a much treasured snuffbox, which he called

his bank, given to him by old Martha, the colored washerwoman.

When Paul was about ten years old I moved away from the village. And in the years while I was gone he grew to boyhood, which was spent as most youth is spent—at school, play, and work. And he grew into young manhood and went away to college. It was then that he decided that there was nothing to the "Truth business" anyway. A capable person, he contended, could manage his affairs to suit himself—an incapable one could not. This teaching that one should follow God's way for one was just a "bunch of hooey." It grieved his mother to hear him talk thus. When she would tell him of her small daily demonstrations he would laugh and say: "Just plain coincidence, Mother. That is all there is to it." But his talk never swerved Mrs. Tremont one hair's breadth from her belief.

BY WORKING his way Paul finished college in one of the highest-rated Western universities. He had decided to be a teacher, for he liked the time and the opportunity that this work would give him to read and to study. At twenty-one years of age he was teaching the Romance languages in a high school in his home State. To his surprise he did not like teaching as well as he had thought that he would, and he decided that he needed more study; so at the end of the term he went to the University of Chicago and did some research work. It proved to be dull and uninteresting, which was also a surprise to him, for study had always been his greatest pleasure.

He was restless—unhappy—so much so that he decided to spend the summer in Mexico City, a place that he had always dreamed of visiting. He knew that there he would be happy and interested in studying the musical language that he loved so well and in observing at first hand the colorful customs of the Mexican people. But, odd to say, on his arrival and during the following days he was not happy—nor interested.

He felt an urge to quit study and to create something from his own brain. He would write. Yes, he would like that, he was sure, so he wrote for hours and for days. He knew that his work was good in a way. It had correct form and good English. But—he also knew that it lacked the spark of that something which gave life to any creative work—soul, one might call it.

"TIRED?" Paul's voice suddenly broke into my meditations.

"No, Paul. I was thinking of you."

"Dull thoughts," he smiled.

"Quite interesting, I find them," I replied. "I started in a long time ago, when you were just a little shaver and went to our Truth meetings and sat so quietly through them, as if you were understanding every word that was said."

"Do you know, Aunt Claire," he spoke seriously, "I believe those meetings had more influence on my life, as young as I was, than any subsequent thing. How far had you gotten in your thoughts of me when I interrupted them?"

"To the time when you were in Mexico City. It was that late autumn, on your return to the States, when your mother told me that you first fully 'let go' of yourself and let God have His way to work through you. Not your way, but His. Tell me about it, Paul, as we rest."

"Mother didn't tell you?" he asked smiling.

"No. We were interrupted in our visit and she hasn't had much time to give me, what with all the company that she has had."

"But that demonstration of 'letting go' and giving God His way that autumn was as nothing compared to the wonderful demonstration of last summer."

"Your mother only mentioned briefly how you found your chosen work, or, rather, how God found it for you, but she didn't tell me any of the details. Tell me about both demonstrations, Paul. I am very anxious to hear, because I thought that you had come

to believe that 'all this Truth business was the bunk.' "

He smiled a little shamefacedly. "It still is very much a mystery to me how by just 'letting go' when you are almost desperate God steps in—takes charge—and leads you into such pleasant paths. Yes, it is a mystery—but not 'the bunk.' "

"I'd like to hear every detail of both instances," I said.

"Well—here goes. I'll talk while I finish this bust of you. You see, I have you at a disadvantage, for you must be quiet for me to work. But I'll be lenient, and when you get bored you may lift your hand and I'll stop. Promise to do that?"

"I promise." But I knew that I would not be bored.

"YOU SAY you had me up to the time when I came back from Mexico City. Well, at that time I had had a year of postgraduate work at the University of Chicago and a summer course in Mexico City at the university, so, when I came back to the States, I was naturally sure that I could get a position in my line of work in any small college that I cared to teach in. I would settle down, I reasoned, and get out of my system this silly unrest that was giving me so much bother. So I came back to the States, but I didn't get the position in the small college that I had figured on—nor did I get one anywhere else. I put in my application with at least fifty colleges and high schools throughout the West, stating my experience, my knowledge, and all the other material equipment that I possessed—but I failed to get a place. Then I went to two teacher-employment agencies. No results. All teachers are hired usually before September. And, as reads an age-old law, "if any will not work, let him not eat," so to fulfill that law I was clerking at twenty dollars a week in a little grocery store in Texas. Did I chafe under it? I almost lost my reason. There I was—capable of teaching in a university—but even no small college or high school had need of the services that I was well-equipped to give.

"September passed, and with it my hopes. October faded into November, and Christmas was in the near future. I was discouraged and desperate. My mother, God bless her, wrote me many dear, encouraging letters, but never once did she mention her belief, because for years I had been quite impatient with it, my belief at that time being that God put us here and gave us a mind and that it was up to the individual to make the best of his equipment and thus everything would work out beautifully. But—there I was, a living example that my belief wasn't working according to plan, and I was stranded high and dry on it.

"One night, in utter discouragement, I wrote to my mother. I remember only one thing that I said, for evidently subsequent happenings hinged on that one sentence. I wrote, 'I am anxious to get to my own work. If it is God's wish that I start in at the bottom, I am willing to begin in a one-room schoolhouse on the plains of New Mexico or in one in the backwoods of the Ozarks. I am willing to let Him have His way with me.'

"After I had mailed the letter I felt better—felt closer to God, or to that Power which each human being feels and recognizes, by whatever name he cares to call it.

"Promptly by air mail came a letter from my mother. She wrote, 'Now that you, the prodigal son, have decided to turn from your own ways and come back to your Father's house, He, as of old, will gladly go forth to meet you. You have done your part. Wait and let Him do His, unhampered by any willful thoughts of yours.'

"MY MIND was at rest for the first time in months, and evidently I showed it in my behavior, for my employer, who knew my desire to teach and my efforts to get a position, said, 'You must have good prospects for a position.'

" 'Yes, I have,' I answered, and without volition I added quickly, 'My Father is going to place me.'

" 'Your father?' he was surprised; 'why hasn't he helped you before now?'

" 'I have just recently made it possible for Him to help me.'

"Strange as it may seem, I became exceedingly expectant. So much so that I actually began making plans to spend Christmas with my parents before going to my new work. Where that work would be—university, high school, grade school, or a one-room school far out in the country—made not one whit of difference to me. God would place me in my own niche, wherever it was.

"A week went by. My employer asked, 'Heard from your father yet?'

" 'No,' I answered confidently, 'not yet, but I will soon.' And it was the very next day that I received a telegram. It was from one of the employment agencies with which I had registered in August. A teacher was needed in an eastern State university for the second semester. If I would accept the offer and be accepted by them, the school would pay all my traveling expenses. I left at once. I was accepted by the board, and have been teaching there ever since.

"It would seem after such an experience as that that one would always let God have His way with one, wouldn't it, Aunt Claire?"

"I should say so," I answered emphatically.

"But I didn't."

"You didn't! Why, Paul Tremont! I thought ——!"

"Yes, I know." His clear brown eyes looked at me, then went back to the clay before him. "Shall I tell you a more wonderful story?"

I sat forward eagerly. "Please do, Paul; every single word of it."

He reached over and patted my knee. "Then relax, so I can finish this bust of you, so that you may take it home when you go. And if you are ever tempted to lose your faith in the slightest degree, just

look at it and recall what I am going to tell you."

I sat back in the same relaxed position in which Paul had first placed me at the beginning of his work.

HE CONTINUED, "I have taught in that university now for two years. The first year was one of complete happiness. I spent the following summer at home reading and resting. But when I went back—in the middle of the second year, to be exact—that odd unrest that had gripped me in Mexico City seized me again. I lost interest in my classes. I didn't want to teach. I wanted to create something with my own brain, so I went to writing again. All my stories came back, as I was almost sure they would do. The head of the journalistic department of the university, in an effort to help me, looked over them. 'Put yourself—your soul—into them, Paul," he advised. 'They are good, but mechanical. Make your characters live—be human.' I tried again and again, but they remained mechanical people, pulled about by the strings of composition. They never moved of their own accord.

"It was then that I decided to spend the next summer abroad. Perhaps that would cure me. I was going to Europe—not for the joy of going, nor for the education of travel, but for the sole reason of getting away from myself. I applied for my passport, and reserved passage on a ship that was to sail from New York the latter part of June.

"Early in May I became ill. I was sent to the hospital. I recuperated enough to go back to my classes for a few days; then I had a relapse and was in a very serious condition. The doctors thought best to operate. They did, but I did not improve. My mother came. She felt that my mental condition was at the bottom of my illness, and she was positive that if I would come home for the summer and calm my mind, and add to that sun baths, right food, and rest, my trouble would pass.

"I became very rebellious and didn't care what

happened to me, for suddenly the trip to Europe became the paramount desire of my life, since I knew that it was impossible for me to go. I raved and fumed against God—against life—against everything and everybody that I could think of. To have to spend my summer in a little old one-horse village after months of planning to go to Europe, to have to look at the same scenes I knew by heart, to have to talk to people I had known all my life—it was a rotten break.

"There was no alternative, however. The passage to Europe was canceled—the dream was ended. Two of my fellow teachers, by working overtime, took over my work for the last two weeks of school, and I, miserable, pale, and weak, boarded the train for home.

"FOR DAYS I lay around the house, gloomy and rebellious. My mother fixed for me every tempting dish that she could think of. I sat in the yard with nothing on my emaciated body but my trunks, and let the sun soak into every pore. But that urge within me kept me miserable in mind, body, and soul. I felt exactly as I imagine an automobile would feel, if alive, when its motor was running full force and vibrating violently every inch of its chassis and body—yet having to stand absolutely still because it did not know how, of its own power, to release the stored-up energy that was racking it.

"One afternoon my mother, hoping to interest me in something, said, 'Paul, go down to the stock pond and watch your frogs for a while.' [Years before, Mr. Tremont had dug the pond in the pasture to store water for the live stock during the long hot summer days. Paul had been wide-eyed with interest when his older brother Joe had stocked the pond with bullfrogs—and even in later years it had been his pleasure to sit watching the frogs and listening to their croak. "Paul's frogs," the family had named them.]

" 'But Mother,' I protested, 'Jim Stewart is coming over to see me this afternoon.'

" 'Yes, I know,' she insisted, 'but I'll send him down there when he comes.'

"Reluctantly I went down the lane to the stock pond. The sun shone down on my bare back, and felt good and warm. I sat on the bank and slipped down its side and wriggled my toes in the soft pliable clay at the water's edge, for I had read that there were health-giving qualities in plain mud. I lay back on the earth and thought about myself. Why was I so miserable? Then I remembered another time when I had been very miserable. I closed my eyes and said audibly, 'God, if You have a way to ease my mind and body of this unrest—I place myself wholly in Your hands.' I lay still for a while, eyes closed, shutting out all thought from my mind so that it would be receptive to any inner voice.

"I FINALLY opened my eyes. As I did so I saw a big bullfrog crawling leisurely up the bank several feet away from me. He stopped. I sat up quietly. I watched his immobile body curiously. How much the color of the mud he was! In my sudden absorption concerning him I unconsciously leaned forward and picked up a handful of the soft clay. I looked down at it idly, and the idea flashed into my mind that it was just about the size and color of the frog. Absent-mindedly I began to mold the frog. I became intensely interested in what I was doing. The mud, under my almost subconscious manipulation began to take on the form and shape of my model. I saw Jim Stewart coming down the lane, but I did not hail him. He came and sat beside me and watched my hands at their work. He became as interested as I was. He would look at the frog, then back at the clay. Finally I placed my finished work near the water's edge, and it looked as life-like and as natural as the model itself.

" 'When did you learn to do that?' Jim asked.

" 'I didn't learn. I just, this moment, seemed to know.'

" 'Oh, yes!' Jim hooted the idea.

" 'But it is true, Jim. I never in all my life even tried to mold a piece of clay.

" 'Suppose you see if you can do a likeness of me, then, before you lose the gift,' he laughingly suggested.

"We dug up a big chunk of clay and worked it into a pliable mass. Then the two of us sat on the bank all afternoon until the sun sank in the west, while I worked on a bust of him. The finished work was the greatest surprise that I have ever had, or will ever have. It was an exact replica of Jim—even to the funny little quirk, half a smile, that always hovers around his mouth. We hurried to the house to show it to my parents. They were amazed and could hardly believe that I had done this thing without years of lessons and practice.

"Suddenly I realized that my unrest was gone. The power of my mind was in its own true channel of creative work. I danced about the old dining room, jubilant. My mother smiled understandingly, as she said:

" 'You must have let God have His way, Son.' "

" 'Why—I did—Mother.' I had actually forgotten my 'letting go' and my earnest prayer and my placing myself in God's hands there on the bank.

" 'Now when you go to Europe you will go with a motive and a vision,' she said. 'That is best—as His way always is.'

"HOW TRUE her words! Through the simple act of my 'letting go' and placing myself in His hands, God released my energy into the channel that had been prepared by Him for me before I had ever been born. And it was His way, quite unseen by me, to cause me to go home so that He would have the chance to awaken my sleeping talent.

"I worked all last summer by the pond's edge, modeling any and all who would pose for me, and I had lots of applicants, because the folks who had known me all my life were almost as interested in my work as I was. In September I went back to my work at the university contented in mind and well and

strong in body and soul. Next summer I will go to Europe and see all of the wonderful works of art and sculpture of the masters, and I will study and perfect the work chosen by God for me."

He paused. He looked critically from the figure before him toward me. He scanned my face. He seemed to be satisfied. Then he turned the bust to face me.

I was dumbfounded—though I had expected to see what I did see; for there before me, feature for feature, line for line, even to the slight widow's peak in my hair, was my likeness as though photographed.

I straightened my body. "Surely now, Paul, after that demonstration you will never doubt 'this Truth business' again?"

"No," his voice was emphatic. "No, Aunt Claire. I am very, very sure that from now on, whatever comes, I shall let God have His way with me."

The Mother

She doeth little kindnesses,
Which most leave undone, or despise;
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low esteemed in her eyes.

She hath no scorn of common things,
And, though she seem of other birth,
Round us her heart entwines and clings,
And patiently she folds her wings
To tread the humble paths of earth.

—Lowell

Whence It Cometh

By H. LESLIE CALL

HARD-HEADED business men realize vaguely that "something" is responsible when conditions improve. Work opens up at good wages for those employed. Threatened wars, and the ghastly consequences that follow, are mysteriously averted, and in all kinds of business an air of confidence prevails.

In the vernacular of the day, people are "fed up" with the "sob-stuff." If you don't want your friends to avoid you as they would a plague, be cheerful.

A few days ago the writer and a friend were standing on the corner of a busy thoroughfare.

"Hello, John!" my friend suddenly cried to a well-known young business man who was passing, but who stopped and joined us. "I want to tell you how much I admire your pluck putting in all that new machinery," my friend continued, "you've real courage, John, but you're going to have all the work your new machines can turn out."

"Thanks, Jim," the young man replied gratefully, "I've met a lot of folks today, and you're the only one that's predicted anything but disaster for me. Since I ordered that machinery, I've practically lived in the 23d Psalm, and I 'fear no evil.' "

I knew that both were keen, intelligent business men, and their conversation was a surprise to me. As John walked on down the street, Jim informed me that they were members of the same church.

"He'll make the grade," added Jim confidently, "John trusts the Father, and he simply cannot fail."

Never agree with the error thought that "This is a hard old world." Become conscious of the indwelling Christ, of "the kingdom of God . . . within

you," and you will know that good has always been yours, is right here, and now. At first thought the statement that not God, but you yourself have punished yourself, may be scoffed at, resented. As soon, however, as you have learned to "be still, and know that I am God," you will make the amazing discovery that your sufferings were self-inflicted. That discovery is made only as we cease our frantic struggle to master material conditions, and with childlike faith begin to trust in God as "a very present help in trouble."

We make a "supreme effort" to bring certain desirable conditions into our life, and in ninety-nine cases out of a hundred we fail simply because of the violent efforts we make. Webster defines struggle as follows: "to put forth great efforts; strive; contend." The nature of Christianity is peaceful and blessed. To educate the world to understand that "this is life eternal, and that they should know thee the only true God" was the Master's loving, though stupendous undertaking.

Prayers constantly ascending to God fall back to earth again—living, breathing words, laden with the Father's gentle benediction. They whisper to us from out the silent night, or softly knock for admittance at the door of our consciousness, as we sit quietly in holy meditation. Truth is very near to us then, and all selfish thoughts are far from our heart. We listen for the Master's voice, and although we may not hear it at once, when it does come, may each of us then be ready to say, "Speak; for thy servant heareth."

In that sublime moment of self-abnegation we reach out to touch with trembling fingers the hem of Truth's snow-white garment.

These periods of meditation, in which man realizes his oneness with the Father, inspire him with hope, cause him to face the future with confidence, and in this way are doing more to restore prosperity throughout the world than all the plans the various governments have adopted. Moreover, these moments of si-

lent, prayerful meditation are as the dawn of a new day. They bring to man moments of spiritual illumination in which he fully realizes his unity with God, and he beholds Truth enlightening the world, scattering the sable mists of ignorance, fear, and doubt.

Never in the history of the world has religion been found so intermingled with business as it is today. Snappy, energetic men, regular "he" men, are no longer ashamed to be found reading the Bible, and throughout the business world, faith in God is the rule rather than the exception. Unfortunately, our mistaking wants for necessities, our sorrowing over the past, and our worrying about the future have created an entirely unnecessary struggle for existence. The Truth that is in me, is in us all, for "God is no respecter of persons." "Lo, I am with you always" was the comforting assurance Jesus left us as He disappeared into the invisible. Therefore, when you are about to take some step, the result of which is uncertain, and you hesitate, doubtful and fearful, remember His promise to be "with you always."

My Creed

I believe in myself.

I believe in my neighbor.

I believe in the innate goodness of every one.

I believe the one universal law is love.

I believe that my health, prosperity, and happiness depend on my use of this universal law.

Therefore, I agree to abstain from all criticism and look only for the good.

I will meditate on this, my creed, at least five minutes daily.

—HARRIET A. DREW

"The Fear of the Lord"

By LOIS MILLER BRUCE

IN THE 111th Psalm and also in the 9th chapter of Proverbs is found the familiar verse that tells the reader that "The fear of the Lord *is* the beginning of wisdom." Throughout history, to their own discomfiture and even torture, countless thousands of devout souls have understood the word "fear" in its literal sense. They have taught themselves and others that it is essential to the soul's welfare to be afraid of God. The wrath of God has been so real that it seems natural for them to cringe before Him. But if an earthly parent who loves his child does not want the child to stand in fear of him, why should any one imagine that the heavenly Father, with an infinitely greater love, would demand abject fear? Doubtless many students have puzzled over this question, and it would be interesting to inquire whether this seeming contradiction cannot be harmonized.

In the first place what does "fear" mean? What does Lord mean? Many students of the Bible use the words Lord and God, or Lord and Jesus, interchangeably, but a closer study has revealed the fact that their meanings are not always identical. All through the Old Testament we find the Hebrews believing in God as a glorified man. His commandments were law unto His worshipers, whether they came through His voice in the burning bush or through some prophet or high priest. The man, the messenger of God, stood for the law because he was the interpreter. At first the authority had to be invested entirely in a man because the laws were as yet unwritten, and after the Ten Commandments and other explicit laws were made mandatory, their application was still left to the person whose position, whether religious or civil, gave him

the power to speak and have his commands obeyed. Hence the terms law and Lord, to the ancient follower of Jehovah, were almost synonymous. Many deep students of the Bible and of Truth state in no diffident terms that in many verses of the Old Testament the words law and Lord are quite interchangeable. This is especially true of the books of Psalms and Proverbs.

These verses unfold a far deeper meaning when interpreted in this way; hence it would seem that the Truth student is justified in applying their lessons to his life according to this standard. Law is coexistent with God, yet in a certain sense it is not God: it is the way He works.

Back of every objective manifestation is a cause, and all cause has its origin in mind, whether universal or individualized. Cause becomes effect according to law—the law that is so all-powerful that the ancients call it Lord. This law underlies all things.

The word fear is defined in two ways: first, as the apprehension of evil, and, secondly, as reverence. Either definition could be accepted in this verse, but probably reverence makes more clear its real meaning.

SUBSTITUTING law for Lord and reverence for fear we now have, "In the reverence of [or for] the law is the beginning of wisdom." Does this not clarify the meaning? Instead of directing one to live his life in terror of an almighty tyrant, he is assured that through an understanding of the law of cause and effect he may find the source of real wisdom and knowledge. What a glorious transformation is wrought in one's consciousness when the light of the true understanding pierces the gloom of misguided ignorance!

While there are many parts of the Bible that refer to the working of the law of cause and effect, almost the entire book of Proverbs is an exposition of its operation. Verse after verse contrasts the positive and the negative uses of the law. The "righteous" may be interpreted as those who work with the law, while the "fools" and the "sinners" are those who use

it destructively. References to God are few, but Lord (meaning law) is used repeatedly and "the fear of the Lord" is frequently found. There is scarcely a verse that does not contain some meaning which bears out this interpretation. The wisdom that comes through "the fear of the Lord" is frequently personified as a noble woman, while the "wicked woman" is she who lures the ignorant.

WHEN study brings one his first insight into the meaning of law, his horizon widens immediately. It is as if a great light had broken upon him from within. A man may be widely read, learned, educated in the accepted sense of the term, but if he does not know the meaning of law he has yet to discover the path to knowledge and wisdom. "The fear of the Lord *is* the beginning of knowledge." As one begins to comprehend how the law works and to realize that every thought one thinks sets the law in motion either for one's good or for one's destruction, one has truly entered the path leading to greater understanding. "They that seek the Lord understand all *things*." Wisdom's words are "all plain to him that understandeth, and right to them that find knowledge."

A clear realization of the fact that a person must suffer the consequences of every negative, destructive thought that he thinks cannot help but put the "fear of the Lord" in his heart. Knowing that he must endure whatever he sets in motion for another, he is more careful of his words and his unkind thoughts. Such a person is indeed afraid to relax the censorship of his thoughts for a single waking moment. When he takes the easier way and indulges in unguarded thoughts of a negative nature, he is a "fool" and must accept the consequences. Those who refuse to profit by their knowledge, and continue to use the Lord unwisely, shall "eat of the fruit of their own way, and be filled with their own devices."

But "whoso findeth me findeth life, and shall obtain favor of the Lord." The same law that binds us to the

unpleasant consequences of our unworthy thoughts may free us by its constructive use. In this Biblical exposition of the law we find repeated promises of the beneficial results that accrue to those who fear the Lord aright. "The reward of humility *and* the fear of the Lord *are* riches, and honour, and life." "Happy *is* the man that feareth alway." "Commit thy works unto the Lord, and thy thoughts shall be established." The same law that made one sick may make one well. Use of the same law of cause and effect that makes one person poor and another rich may also reverse the situation. It all depends on the application.

"My son" is frequently exhorted to give heed to this law; it is a "buckler to them that walk uprightly." "Apply thine heart unto instruction, and thine ears to the words of knowledge." "*Be thou* in the fear of the Lord all the day long." "For the commandment *is* a lamp; and the law *is* light." If one does apply oneself with all diligence, then "shalt thou understand the fear of the Lord, and find knowledge of God." "For the upright shall dwell in the land, and the perfect shall remain in it." "He that putteth his trust in the Lord shall be made fat." "Poverty and shame *shall be to* him that refuseth instruction," but "whoso putteth his trust in the Lord shall be safe."

TO ONE who understands the working of the law, the seeming inequalities of this world disappear. "They that seek the Lord understand all *things*." "The rich and poor meet together: the Lord *is* the maker of them all," for by the use of the law one is made "rich" or one is made "poor." The choice is one's own. "A man's heart deviseth his way: but the Lord directeth his steps." "The eyes of the Lord *are* in every place, beholding the evil and the good." The law cannot be evaded. It is no discriminator among persons any more than God Himself is, for the law is impersonal and may be set in motion by the "fool" as readily as by the "righteous." It cannot be cheated. "He that covereth

his sins shall not prosper." "He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool." If he is a "fool" he will certainly reap the evil consequences of his misuses of the law. Sooner or later he who sets the law in motion unwisely will suffer.

In a comprehension of this law of cause and effect is to be found the explanation of all experience. When the "wicked" seem to flourish and the good man to languish it is still the law working, although the causes may be hidden from view. That the causes were put in operation unconsciously does not alter the situation. Somewhere down the line each receives what he has earned by his use of the law. All causes, all effects are not open to the view of the public. The "wicked" in all his glory may be suffering untold tortures within, while the good man may but be reaping the harvest he sowed in far-off days of ignorant planting.

It is not only the enlightened person who argues that a man's experience is governed by his thoughts, spoken or silent. All thinking students accept the principle. "A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence. He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction." "Keep thy heart with all diligence; for out of it *are* the issues of life." "Death and life *are* in the power of the tongue." The wise man knows that his thoughts and his words are the patterns for his experience because they are the power that sets the law in motion. Those who are careless with their words invite disaster. "A fool's mouth *is* his destruction, and his lips *are* the snare of his soul."

DURING the period of Spanish exploration, Ponce de Leon searched for the mysterious Fountain of Youth whose waters should make him eternally young. Had he but known it, that fountain dwelt within his own consciousness. "The fear of the Lord *is* a fountain

of life." "The fear of the Lord *tendeth* to life." By careless thoughts and words, by the fear of growing old, man brings upon himself the infirmities of age. Again he has the same choice—to guard his thoughts and words, and stay young, or to set in motion negative forces, and grow old. "The fear of the Lord prolongeth days." "For length of days, and long life, and peace, shall they add to thee." "Length of days *is* in her right hand; *and* in her left hand riches and honour."

Again, when a man has the fear of the Lord in his heart, he no longer finds it necessary to hoard his earthly possessions, for he knows the working of the law. Man must allow life, God, to flow through him, if he desires to manifest a larger measure of good and happiness. Good must flow out from him into the lives of others if he is to make room for more to flow in to him. Hoarding tends to stagnation, retards the flow of life through one. "There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty." "The Lord will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked." "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "The lips of the righteous feed many: but fools die for want of wisdom."

Generosity and charity pay dividends to the one who fears the Lord. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." Through his unselfishness man opens the channels for good to flow back to him. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

THAT the law is worthy of the trust of those who understand it, is the rock upon which man builds his faith. God never fails man, neither does His law, for "there is a friend *that* sticketh closer than a brother." There is guidance and help for all who put their trust in Him. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." "In the fear of the Lord *is* strong confidence; and his children shall have a place of refuge." "He that feareth the commandment shall be rewarded."

When one grasps the inevitability of the law, its inescapableness, the completeness of its sway, and chooses to work and live in harmony with it, he is in the path of wisdom and understanding. A true comprehension of what "fear of the Lord" implies will do more to bring order out of the obvious chaos manifest throughout the world today than all the compulsions of government.

Solomon was a wise man, and his words deserve consideration and obedience. Many, many more lessons might be adduced in addition to those set forth in the foregoing. The student of Truth can easily discover for himself that a study of the Book of Proverbs is time well spent. Henceforth, it is hoped, he will remember this lesson, that "the fear of the Lord *is* the beginning of knowledge" and "wisdom."

SOCRATES SAID: *There is no cure for the body apart from the soul; and the reason why so many diseases elude the physicians of Greece is that they know nothing of the soul, which ought to be their chief care, since if this be not sound it is impossible for any part to be well. . . . First then the soul must be treated if the head and the rest of the body are ever to be made whole; and the cure of the soul is brought about by means of certain charms, which charms are good words.*

"God Is Spirit"

By ALVA ROMANES

Now when you ask the word that shall define
The everlasting life behind the veil,
You have not understood the quest divine
That seeks for Truth upon the upward trail;
For ever wider is that life unrolled,
As he who searches doth himself unfold.

BEFORE the Truth student can hope for advancement toward his goal, there is one question that must be answered to his satisfaction. This question pertains to the nature of God, a momentous and all-inclusive subject into which, at first thought, only the rashest and most conceited might be expected to inquire. But since, by reason of our own divinity, we are equipped to answer it, we need not hesitate to do so.

A study of the Scriptures reveals to us a progressive idea of God, such as we should naturally expect from the devout prophets and sages who gave us the Old Testament through a long succession of ages. Then we find in John 4:24, the illuminating words of Jesus, "God is spirit, and they that worship him must worship in spirit and truth." Further than this we need not go in a search for the answer, although in such a philosophy as that of Spinoza, we find the answer amplified by the logic of a mathematical system that has been found flawless by such minds as Goethe, Shelley, and Einstein.

Now it may appear that man, in seeking an answer to such a question, is venturing into problems that are too profound for the human intellect to fathom. But we cannot repeat too often that, since we are eternal in our essential being and infinite in our latent powers, there is nothing impossible to us. It is true that "no

man hath seen God at any time." Yet that need be no barrier to our search for light. Even the surrounding air is invisible to us, as is the electricity that lights our homes and streets, and performs the innumerable tasks to which it has been harnessed. We have the divine powers of the mind, and it is our function, as consciously unfolding ideas of God, to search ever deeper into the nature of the universal life that we share. Only by so doing can we take our place in the plan; for we cannot hope to serve Truth unless we first become conscious of it and bring its light into our daily life. We must look beyond the mist of our senses and illusions of the passing forms and shadows of time.

I have a chip of amber in my room,
And prisoned in that amber is a fly;
But all its questioning ends in amber gloom;
For while, across the amber of its sky,
It sees at times an amber-colored hand;
Yet naught but amber can it understand.

"GOD IS spirit." Jesus proclaimed this fact, and modern knowledge confirms it. The source of all is the One. It is God, the great first principle. And there cannot be two first principles: there cannot be two sources of all. This is so self-evident as to require no discussion. Nor can we entertain the thought that there is a division of Spirit into various parts. This is impossible, since God is the whole, and embraces all. Such partition of Spirit is also illogical, since Spirit is infinite and eternal, and therefore has no relation to space and time.

Hence it does not matter how we view this world and our activities; we see that anything but unity is unthinkable. This unity of all things, when clearly perceived in our consciousness, is the open sesame that makes our birthright available to us, giving us the power of dominion that we inherit as sons of God and through our essential oneness with the Spirit that is God. Yet we must not allow ourselves to be overawed

by this fact. We must claim our birthright unhesitatingly; for through it all things are possible to us, and until we enter into our inheritance we cannot demonstrate Truth.

Could you but see the power that in you lies
Asleep, yet dreaming of the day to come,
When earth shall be a ladder to the skies,
Then human doubt would be forever dumb.
Can man, who in his scales has weighed the stars,
Bemean himself to talk of walls and bars?

TO SAY that "God is spirit," however, requires an understanding of the nature of Spirit. In this we are aided by our modern knowledge; for the scientific discoveries of today make the words of Jesus perfectly lucid. All matter, from rose to star, is made of one substance, energy. This has been proved conclusively in the laboratory. This energy or force, call it electricity, or ether waves or rays, is unknown to us in its real essence. We know that it exists and that it manifests itself in everything. But it is not matter; mater is only its manifestation. And it is inconceivable that this fundamental energy is other than the substance of the Infinite. It is the intangible, omnipresent essence of all creation; the pulsing force of Divine Mind.

It is here that we glimpse the scientific reason for the power of mind. Matter has no reality other than its existence as a manifestation of the creative force. This creative force is Mind. Mind does not come from matter. Matter is the result of mind. Mind is the cause. Matter is the effect. Therefore we all have power over matter. Jesus demonstrated these truths in their every aspect. We call His demonstrations miracles. Unfortunately, the word "miracle" has been translated inaccurately. It should read "mighty works," or "marvel." There are no miracles in the accepted sense of the word. The power to work a miracle or marvel, such as healing, is possible to all of

us through the indwelling Christ. Our lack of understanding is the only barrier to the demonstration of this power. Leprosy, tuberculosis, and tumors, to name only three human afflictions, have each been cured in this twentieth century through the power of the indwelling Christ, the Son of God. "God is spirit," and as sons of God, conceptions and creations of Divine Mind, we can demonstrate the Christ in each of us, proving our spiritual ancestry—that Spirit, which is God. Thus, while "No man hath seen God at any time," we can prove Him.

These truths I gathered on the path of strife:
That endless gain is born from endless loss,
That death is but the door twixt life and life,
That he alone is free who bears a cross,
And every man is measured by the rod
Wherewith the man himself has measured God.

SO THE admonition that "they that worship him, must worship in spirit and in truth," becomes clear to us. Worship is not verbal tribute. True worship is service, service without ceasing. Yet we cannot serve God in Spirit and in Truth before we are able to demonstrate Spirit and Truth. That should be obvious. And as we learn to demonstrate Spirit and Truth, so we learn the meaning of true worship, that exalted path of life where the advancement of divine purpose is uppermost in our heart.

Jesus was not a theorist. He demonstrated His teachings to those around Him, and left His teachings to us in the simplest of words. Our chief difficulty is the fact of this simplicity. Because of the magnitude of His vision of man, we look for nonexistent difficulties in reaching a similar plane of vision. But the words are clear, there are no such difficulties, and we need not look for hidden meanings. "God is spirit." This fact is stated in three simple words. As ideas of Divine Mind, inherently capable of reflecting the light of our Source, we need to be told nothing more.

Day by day we are adding to our knowledge of the infinite power, the Spirit that is the eternal I AM. Year by year there are revealed to us new wonders, unguessed in the past. New powers are being added to those we have; ever wider horizons are being unveiled to us. And as new universes, infinite and infinitesimal, dawn upon our vision, and as we see ourselves emerging from the night of our mortal ignorance, ever clearer stands revealed the glory and the import to us of the words: "God is spirit."

There is a purpose in each thing you've wrought;
There is an answer to each prayer's behest;
There is a wisdom in your every thought;
There is an ending to the wondrous quest;
And, when the golden cycle is complete,
It is your Self that you at last shall meet.

Within the Now

Just one desire I have for the tomorrow:
It is that I may well surpass today;
Of yesterday, one good thing I would borrow:
Experience to guide my present way;
The rest is vanity of vanities.
What hours are wasted, conning o'er and o'er
The past's accumulated miseries,
Or counting fearfully the future's store.
Then let me live this *now* of mine to fill
With deeds that must a royal harvest bring;
And let me be in pure joy ever thrilled
With Truth's continual enlightening.
O pregnant Now! What riches you contain,
Providing I true to myself remain.

—Eve Brazier

What Are You Building?

By KATHARINE V. HOLSTE

MAN IS essentially a builder.

From the crude tents of primitive nomad tribes to the great Empire State Building in New York City; from the log flung across a brook to the contemplated span over San Francisco Bay, man has formed and fashioned substance into articles for his convenience.

He has learned to utilize the great physical laws and scientific principles of the so-called material universe for his personal advancement.

He appears to have bent and broken Nature to his purpose. But if we thoughtfully consider his achievements, we find that he has not done this by the use of force or arbitrary will and command. He has won his dominion over these forces and fashioned these materials by first understanding and then coöperating with their essential natures.

Primitive man discovered, very possibly to his disappointment, that iron sinks in water. Then some one, who knew that the actual was not necessarily the absolute, discovered another natural law. Through its application, new possibilities were revealed to the seeking mind of man. Now great iron ships sail proudly over the ocean, and the former limitation has been nullified.

Long before the birth of Christ there was Elisha, who had knowledge of an even higher law, caused an axhead, which had fallen into the Jordan, to rise to the surface and float.

In both instances we note that the apparently impossible was accomplished.

How?

In the one instance, by the scientific employment

of the natural principles involved in the operation of the law of buoyancy.

In the other, by the transcendent authority of spiritual law, which was exercised through Elisha's understanding of the subtler creative forces of mind.

Primitive man feared lightning because it sometimes wrought great destruction. Modern science applies electricity for man's comfort in endless labor-saving devices.

It is all a question of understanding and coöperating with the material at hand.

You and I are beginning to learn something of the subtler laws that enabled Elisha to cause the axhead apparently to reverse its nature and float, or the water to reverse its nature and sustain the axhead, whichever we prefer. It is immaterial, because no law was reversed. It was Elisha's knowledge that there is no essential difference between iron and water; that both are composed of the same substance—namely, Spirit—which made possible this startling result.

This same understanding of the oneness of all substance enabled Jesus to change water into wine at Cana and to feed the five thousand with a visible nucleus of five loaves and two small fishes. It was the same knowledge, also, which tempted Him to turn stones into bread.

YOU AND I are only in the kindergarten of this great school of higher perception. We are learning that each word we speak, each thought we think, is bringing about a corresponding condition in our body and in our affairs.

How are we using this knowledge? What sort of structure are we building?

It is in our power to make each day a perfect stone in our temple of life, until we have built a palace of beauty that all may love and admire; a palace in which we may dwell in perfect harmony and joy; a fit expression of the Spirit whose shrine we are.

We may leave gaps and weak places; from irreg-

ular and jagged outlines, until we manifest a distorted dwelling of unworthy character, diseased body and sordid environment. The choice is ours. It is all determined by our consciousness.

William Byron Forbush, in his constructive book for youth, "The Young Folks' Book of Ideals," devotes a section to the suggestive subject, "Being Your Own Fortune Teller." He speaks of the widespread interest in palmistry, tea leaves, clairvoyance, and other prescient practices, and then adds succinctly: "It is quite possible for you to foresee at least the next few years of your life. The rule for such soothsaying is very simple. It is this: You are going to be what you are now becoming."

Medical science tells us that the physical body is entirely rebuilt—made over—in somewhat less than a year. Physically speaking, there is not a cell in my body that was there, at a conservative estimate, eighteen months ago.

"YOU ARE going to be what you are now becoming." Our "becoming" depends on the quality of our thoughts. Could we instantly purify our consciousness from the dreams of past error beliefs, and accept the facts of nature at their true value, how easy would be the healing of every physical limitation! All we should need to do is to refashion the yielding substance of our body, by the power of our word, into the perfect image held as our model in consciousness. With that degree of mastery, no healing should require more than a year, or at most two years, of definite work. Every thought, every word, fashions a bodily cell after its image. So teaches the ancient wisdom.

This, then, is the process of healing. It sometimes appears to be slow, because we are double-visioned. We at once see the defective body of experience and strive to envisage the perfect body of our desire. Jesus saw only the perfect body. This was the secret of His instantaneous healings.

Jesus' transcendent understanding of spiritual

principles enabled Him to dispense with the element of time in dissolving the shadow of imperfection and bringing forth the perfect reality. Given equal insight into things divine, equal results would be ours.

With what joy can we work toward that goal! Let us begin now! Do you not see your possibility in God? "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

What is true of your physical body is equally true of circumstances and environment. For these are but extensions of the body, thought-created, thought-controlled, like unto it.

WHAT, then, are the materials we have in consciousness today for our building?

Have we the picture, the sensations, the experience, of a diseased, weakened, pain-filled body? Have we an empty purse with its attendant ills—the corroding fear of debt, the sense of powerlessness in the midst of lack? Are our surroundings jarring, discordant? Have we allowed doubt and discouragement, fear and regret to undermine our faith in life?

These are only so much rubbish, so much waste material, of no value to the building. This is the débris that must be cleared away—blasted out, if need be—before the perfect foundation can be laid. It may be necessary to do considerable digging and hauling. This is done by means of persistent and understanding denial of all erroneous conditions, sensations, experiences, and thought images.

But we may remember for our encouragement that we need not wait until the ground is entirely clear to begin our constructive work. Denial and affirmation, cleansing and infilling, go hand in hand.

We have to hand the perfect materials with which to rear our palaces—Spirit-substance with which to build the pure cells of a healthy body—Spirit-substance with which to refill the empty purse and satisfy every true desire. We have the love of God, which is the universal remedy for all hurt, for all discord, for all

enmity. And faith will put ten thousand fears to flight. Thus, building patiently, step by step, we shall find the ideal of our dreams rising into glorious fulfillment.

The marvel is that, since our materials are Spirit and our tools realization and the spoken word, the building process is not subject to time, space, or circumstance. It goes forward with cumulative speed and beauty. For one high realization brings myriad others in its train and the building grows apace.

WITH faces radiant with hope, therefore, let us set about to achieve the goal. Let us lay aside every weight of fear, of doubt, of low vision, of compromise, and build "the City . . . foursquare, for a house . . . eternal, in the heavens" on one foundation.

Jesus gives us a parable of a man who built a house. "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock."

You and I must build our house of consciousness upon the rock, else the manifestation of our desire cannot come into perfect expression.

We may say, "Yes, I know, we must build securely on faith." But in what is our faith placed? It makes no difference what adverse appearances may rise against us; what storms of circumstance assail us, if our mind is stayed firmly on the rock foundation of the first principle of Truth, that God is all. This understanding, with all it implies, makes the hosts of darkness light before us.

We live in a world that apparently refutes this fundamental statement at every moment of time. Our mind begins to compromise. We say carelessly, "Times are terrible." We speak about conditions of disease and add, "According to materia medica the verdict is——" or "The race belief is that such-and-such results will follow." Before we realize it, we find that we have stepped out onto the shifting sands of compromise and the result is a state of mental uncertainty

that, unless stabilized at once, will cause our house to totter, and perhaps to fall. Knowing the power of our thoughts and words, we become the victims of our own wisdom.

WE CANNOT afford to compromise, you and I. We cannot afford to say, even laughingly, in the jargon of the street, "the almighty dollar." Such a phrase is blasphemous. It is setting up the golden calf. "Thou shalt have no other gods before me"—omnipotent, omnipresent Spirit.

Let us expel these unstable thoughts, this weak dillydallying with half truths. Let us stop being "reasonable" with the world, and dare to be "unreasonable" with God, which we shall discover is the purest reason there is. Let us build our structure straight and strong on the rock foundation of absolute Truth.

"Other foundation can no man lay than that which is laid, which is Jesus Christ."

Let us have that mind in us which was also in Jesus Christ—the mind of perfection, wholeness, love—which brings God's heaven to earth, through its transcendent mastery of creative vision.

The Holy Grail

By SUSIE M. BEST

The Holy Grail is this, O Christ,
Thine image in my soul,
Through it I see, through it I'm free,
Made perfect—whole.

Grant, Christ, that others may, through me,
The blessed vision hail,
Let them believe and thus achieve
The Holy Grail.

The Fourth Leaf

By ALBERTA FLANDERS

Part II

"THERE'S a kind of wishing that I'd classify as practical," said Joan, answering Natalie's question about it. "Having its roots in reality, nourished by faith and fed on Truth, it's wishing that's bound to produce results. A dream comes true, a wish is fulfilled, not by accident or luck, but because the dreamer or wisher backs up dream or wish with strenuous, will-directed effort—study and work—to attain his desired good."

"You think it is possible then for a person to shape his own destiny?"

"I know it is," asserted Joan earnestly. "You can prove it for yourself, Natalie. Make your wish—on the fourth leaf of the clover, if the method appeals to you——" Joan's eyes twinkled. "That doesn't matter. But if your wish is within reason and you work to a definite end to achieve it, realization may be yours."

Natalie thought about it, and Joan sat very still, avoiding the other's eyes. It was hard for proud Natalie to relate a tale of seeming failure and poverty. But it was coming, Joan knew.

And it did come, a flood of tears with it.

"It's not Tom's fault that he has no work and can't get any," wailed Natalie. "It is the fault of the depression. Tom was forging ahead in the advertising department of his firm. He had had two raises in a year, and then the depression hit us, and he was let out," the young wife finished, sobbing against Joan's shoulder. "Oh! wish with me that the depression may lift, Joan."

"In Truth there isn't any depression," Joan affirmed

stanchly. "Prosperity is the reality that exists—for you, for Tom, for me."

"But, Joan, that isn't sensible——" Natalie began, then stopped, biting her lip, checked by a gentle gesture from her friend.

"All that seems to exist, dear," Joan corrected. "Actually the depression is a definite result brought about by a definite cause, a unified mass of negative thoughts launched into the great mass of potential energy surrounding us and waiting to take on form, acting and being acted on by mental stimuli."

"If you're right—and understand, I'm not convinced that you are, I'm only supposing so—what is the way out?" Natalie questioned, and Joan answered by asking another question.

"Natalie, dear, when we were pupils at Miss Proctor's school, do you remember how she used to call on some one to prove a proposition in geometry, and then on some one else to prove the converse?"

"Why, of course," Natalie replied wonderingly. "But what has that to do with overcoming conditions brought about by the depression, or with getting Tom a job?"

"I'm trying," said Joan patiently, "to show you the similarity that exists between divine law and the law of mathematics. Just as surely as you solved your geometry problem by the one, so can you solve this personal problem—help lift the depression, obtain a job for Tom—by the other."

"Oh!" said Natalie. Just that. She was listening now, all eager attention.

"LET THE unified mass of the people's thinking and believing and talking be on the constructive side. The spoken word is powerful, crystallizing thought into action. Depression, hard-times talk should cease. In exact proportion as it and the thinking back of it do cease, the conditions that gave rise to the depression will disappear and prosperity, the only reality,

good, will externalize itself."

"Joan," said Natalie, "a lot of people I know would say either that your thinking is inaccurate, or else that you do believe in fairy tales."

"Let them," responded Joan serenely. "I do not make statements that I cannot prove. Nor do I advocate for others a course that I have not personally pursued to my own advantage."

A little silence followed in which Joan felt anew the superior weight of works over words, knowing that her own works were speaking to Natalie more convincingly than any mere words she could find.

Natalie at length brought forth an objection. "Joan, even if you're right in theory, I can't see how the masses can be reached. One person or even a group of persons can't hope to revolutionize the world."

"Why not?" Joan wanted to know. "Centuries ago one man revolutionized the world for all time. Unity students know that Christ, Truth, is alive today and as vital as ever. Contact the Christ power. Think it, live it, and nothing shall be impossible for you."

NATALIE'S eyes sought a bit of blue sky showing beyond the green tips of the willows edging the brook. Sky and trees and water, mute evidence of unseen power. Her eyes, full of the wonder of familiar things suddenly become impressive, come again back to Joan, who was lounging, bare-headed, on the green bank of the brook. "What's the beginning? How shall we make a new start, Tom and I?" she asked.

"A practical question," Joan approved, "and one that permits us to get down to cases.

"As for the masses. Every reform begins with the individual. To change the thinking of the world one must first start thinking right himself. As surely as darkness is followed by dawn so is right thinking followed by activity which sets in motion causes that result in more satisfactory conditions.

"Others see the improvement, ask questions, emu-

late, then start demonstrating their own prosperity——"

"And before long a little leaven is leavening the lump—is that it, Joan?" Natalie inquired, eyes shining. "You mean that, starting with a person or a group of persons it is possible to change the dominant thought of the world, with everybody enjoying a consequent era of prosperity?"

"Right." Joan smiled. From her mossy seat on the bank, still twirling in her fingers the four-leaved

Peace be multiplied unto you.—DANIEL

clover that had started the discussion, she watched Natalie turning the idea over in her mind.

Natalie jumped up. "Come on," she bade Joan; "I must be on my way. I want to tell Tom all that you've said to me. He and I are going to start thinking right and talking right. We're going to begin to study your philosophy, if I've anything to say about it."

JOAN heard the ring of hope in Natalie's voice, saw it light up her happy, shining face. Natalie held out her hand, Joan grasped it and scrambled to her feet. Arm in arm, Natalie plying her with questions, Joan answering, they started homeward.

"I'll lend you books for reading and study," Joan offered at parting.

"And you'll let me come to you for help if I get stuck, or if I can't seem to make your Truth work?"

"Of course," Joan promised happily. "But it will work. It's better than the fourth leaf for 'luck'!" She smiled and pressed the clover she still carried into Natalie's palm.

"It isn't the fourth leaf but the power which creates it that works a new and satisfying change in our world, Natalie," she concluded.

(The end)

POISE

By GRENVILLE KLEISER

TO DEVELOP poise, observance of a few simple rules will work wonders. Take special means to divert the mind from self. Rigidly avoid all self-centered tendencies.

Respect the rights of others. There are no relations between mature persons that give us the right to demand or expect favors. We may hope for and receive, and we may give. We may express our wishes, but should not be offended if they are not granted. To show offense, to argue, or to threaten is evidence of weakness. Avoid all forms of contention for your own wishes. Cultivate a yielding disposition.

A cardinal rule for emotional control is to receive everything phlegmatically. Do not indulge in the slightest form of resentment. Be deliberate in speech and action.

When your mind works too rapidly and intensely read aloud, very slowly, and pronounce each word distinctly. The Psalms are particularly good subject matter for this purpose.

The most vital rule of all for securing mental control is to do everything very slowly, consciously, and thoroughly. It may take some time to establish this as an unconscious habit, but in many cases of so-called nervous breakdown it has produced marvelous results.

Speaking Silences

By HELEN WOOD

SOMETHING like twenty-three hundred years ago Plato not only discerned the value of silence, but put it on a practical working basis. He imposed on his initiates a wordless probation period of five years, teaching them to find themselves through contemplation of the verities. At the end of that time, many of them concluded that most worth-while ideas had already been spoken and, sensing how futile were all attempts to put those of greater value into words, often continued the practice of silent contemplation. Thus they emerged from the initiation period at least knowing the worthlessness of the idle word, and with some knowledge of how to "invite" their souls.

Much error has its source in an overemphasis on the virtues of spoken words. Speech is overestimated because of its positive, constructive aspect, and silence is falsely regarded as negative inactivity. It is true that in silence and its antithesis, chatter, we have two opposing forces. Yet in irrelevant, ill-considered speaking we find the ringleader of the "little foxes, that spoil the vineyards." It is the surest way of negating your constructive efforts, of scattering your forces. If not controlled, it will lead you without fail into one pitfall after another. Goldsmith, in "The Deserted Village," had his own way of expressing this idea, when he mentioned "the loud laugh that spoke the vacant mind." The sort of conversation that usually accompanies such laughter represents, more often than not, an effort to conceal overwhelming mental poverty. Neither arises from the depths of true wisdom and true self-expression, but both belong rather to the realm of surfaces. Silence is a boundless sea of infinite depth, beside which much

of our social efforts would appear a very shallow well indeed.

The silence that penetrates beyond the mental and psychic planes and shares in Divinity not only offers an aid to the cleansing power of Spirit, but carries with it healing properties. It forces out the negative, creating a vacuum into which the spiritual may gently enter, and so becomes a preparation for oneness. The mental powers, the psychic, are steps along the way, do not forget; and as such they are worthy of our highest praise. But the mind that is trained to function on the highest level is also the one most capable of perfect silence. Silence is the power which, forgetting all less, can reach down into the hidden treasure of the godhood within, contact it, resurrect it, and fulfill its expression.

SILENCE is a many-faceted gem. In our unfoldment of the Christhood originally infolded and dormant so long, wisdom prescribes that there be intervals of rest between the various stages of growth, lest confusion result. Like a child whose appetite has become jaded with too many sweets, we sometimes need to regain our poise through periods of spiritual assimilation interposed between one degree and another. Moreover, the spiritual seed needs a germinating time—a restful, protective darkness while the agencies of earth prepare it to meet the more exacting forces of air and sky and sun. If it should spring suddenly up into the higher elements, it might not have the strength to meet changing conditions.

Being but units in a sum total of universal forces we must often await the outworking of the plan of other elements of the system, too—a coördinating of other plans with ours and a tempering of other conditions to ours in order to maintain a general harmony. Silence offers just such periods of spiritual suspension during which the *now* may blossom, and we may still be protected from negative forces during a development

of the whole.

Silence offers us refuge. In the face of adverse forces, we may withdraw into its stronghold and find power, in a beholding of the absolute, to overlook seeming error. We discover that under such treatment the forces of error soon expend themselves, dissipated into their native nothingness, and leave us untouched. Nonresistance and silence are coworkers. Far from inactive, such silence speaks the word of peace more tellingly than any effort our lesser selves could put forth.

VIEWED from its more evidently positive angle, true silence is seen to induce a receptive mood. In it the reactions in the external are directly proportionate to the spiritual action on the waiting soul. That which you receive from the Father registers in mind, then comes forth to the realm of body and affairs. The Godhood functions only through the purest medium—pure thought, raised through persistent practice to the point where it transmits heavenly impulses with such perfect precision that conscious thinking is transcended. The more accurately attuned the conductor (yourself, alive in listening oneness), the more prompt and effective the outworking. It requires no greater effort than simply beholding—looking upon All-Good in a faith too great for speech. We have in it the most direct possible action of the law of "from within out," a perfection of simplicity.

Often we find our communion with the heavenly so clogged with idle words that our own powers, however forcefully directed, are helpless before them. We are so busy speaking nothings into the impressionable ethers round us that our ears are stopped by our own din. The heavenly melodies, infinite rhythms, are too delicately tuned to penetrate a general pandemonium of this character. God's messages cannot get through, let alone the force to bring divine plans into manifest being. We expend much useless effort in trying to negate our own errors with forces that have never

known the light of heaven, while at the same time we are, by misguided words, creating new errors to be overcome. Silence—and again silence—and still more silence—this is the only cure for spiritual deafness self-induced, the best warder against increasing disorder.

THE WORD conceived in the source of true joy is sister to the silence. There is no inharmony between them; they agree. But the folly of the idle word can scarcely be too strongly emphasized. Even if not destructive in nature, it is at least a compromise; and the child of God on his way home wants the most direct path. Eastern peoples have understood this, and looked on the road of silence as the way toward heaven. The story is told of a monk who, after twenty-odd years spent in an attempt to realize oneness, became discouraged. Believing that apparent negation of death would be preferable to fruitless struggle toward realization, he climbed to a high tower within the monastery walls, and threw himself from it. As he fell, he suddenly became conscious of his oneness with universal forces, knew his kinship with the elements of air and earth, and fell to the ground unharmed. Overjoyed at his discovery, he rushed into the presence of the abbott, crying,

"Father, I know!"

"What do you know, my son?" calmly questioned the holy father. Suddenly conscious of the impossibility of putting it into words, the monk was forced to answer,

"I cannot tell you what I know."

"Then," said the abbott, "you know."

Absolute Truth cannot be put into words. It your hope of infinite ongoing, and cannot be converted. But you can express it in terms of the relative here and now, and by so doing find yourself and your world raised above the grossly material, the frankly carnal. Heaven is too rare a realm to deal in idle thought expression. Its element is the more spiritual one of si-

lence: the silence of realization, which outdistances thought, outweighs human words. The higher the consciousness, the less complex its mechanism, and the silence is utter simplicity. As such it is the point from which all things proceed, the point to which all tend in rising to the Godhood. It is oneness. Characterized by the Logos (the Word that remains ever with God and yet penetrates into every part of the universe), it offers the closest approach we can make to the absolute. It speaks itself into manifestation with a concentration of force conserved in its great reservoir of peace and transmuted into the supreme in activity. Many a success-minded person has sensed this, and found in such wordless knowing his source of strength, making of it a series of stepping-stones by which he has risen from one degree of unfoldment to another on his way to fame.

JUST as the night-blooming cereus needs the solitude and the velvety peace of starlight to unfold in, so your soul needs to be wrapped around in the spiritual beauty of absolute quiet. It is only so that the blooming will be frictionless, unhindered, a steady development to completion with which the changing body and circumstances can keep pace. There is then a blossoming in which all three sides of your nature (spiritual, mental, physical) are maintained in coördination. The silence of such unfoldment speaks with a whispered strength, which moves in unison not only all of yourself, but the universe as well.

A wedge into eternity, the word of active silence is cumulative in nature. Like a ripple on a still pool, when sent forth into the Absolute it extends the consciousness through ever-widening spheres, until it merges with all oneness everywhere, associating itself with all power as it goes—and the universe is yours.

The greatest of faults, I should say, is to be conscious of none.—CARLYLE

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, OCTOBER 2, 1932.

Unity Subject—*Opening the Way to God.*

International Subject—*The Christian's Devotional Life.*—Matt. 6:5-15; II Tim. 3:14-17.

5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done, as in heaven, so on earth.

11. Give us this day our daily bread.

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil *one.*

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness:

17. That the man of God may be complete, furnished completely unto every good work.

GOLDEN TEXT—*Grow in the grace and knowledge of our Lord and Savior Jesus Christ.*—II Pet. 3:18.

SILENT PRAYER—*I realize that I myself determine the measure of God's rich gifts to me by the degree to which I become receptive to the All-Good, and I therefore seek God only.*

The subject of prayer is of vital importance to the Christian overcomer. Yet prayer is a subject that has been greatly misunderstood and misapplied by the majority of people throughout the ages. When man prays as he should, he will get what he prays for; his prayer will heal sickness, sorrow, lack, and inharmony of every kind. He will become a perfect instrument for the transmission of divine power.

Jesus said, "When ye pray, ye shall not be as the hypocrites." "Hypocrite," in classical Greek, means an actor in a theater; so the word came to mean any one who pretended to be one thing while in reality he was something else.

Pretenders alone failed to call forth the sympathy and compassion of Jesus. Sincerity of mind and purpose, openness of the heart toward God, are absolute

prerequisites to entry into the kingdom. "Except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Peace of mind, joy of heart, clearness of vision, sureness of intuition, and soundly balanced judgment come only to those whose minds and hearts are single in the desire to do right, who are willing to see right done regardless of its immediate consequences to themselves. The scribes and Pharisees—the conventional ideas that the world seeks to impose upon all who live according to its standards—are far from right. They are founded, not on Truth, but on the accepted and crystallized ideas of the natural man. Their only weight comes from the great mass of persons who accept the natural man's ideas.

The Tempter in the wilderness—ambition to use the understanding of spiritual power to gain one's own selfish ends—holds out the promise of rulership over all the kingdoms of the earth: "For it hath been delivered unto me; and to whomsoever I will I give it." The Christ consciousness, in its undiminished power, is alone sufficient to change this dominion of the natural man's consciousness, so that "the kingdom of the world" may "become *the kingdom* of our Lord, and of his Christ." The entire man becomes transformed when he devotedly seeks the higher life, by opening the heart to the inner urge to Godlikeness.

The kingdom of heaven is the realm of spiritual reality. Through developing the Christ consciousness, "the kings of the earth bring their glory into it." The dominant traits in man's mind are transformed into their spiritual prototypes, and their power thus becomes transcendent. Greed, transformed by Spirit, becomes the acquisitive zeal for Truth. "Blessed are they that hunger and thirst after righteousness." This is the true hunger and thirst, which cannot be indulged in to satiety. Only that in man's nature which aspires to the things of Spirit and loses sight of self can bring true satisfaction.

Ignorance, when bathed in the light of Divine Mind, becomes luminous with understanding, like a room, previously dark, which is suddenly flooded with physical light. When the light is turned on, darkness disappears. Likewise, when the selfish motive is removed, greed and lust are dissipated. The mortal puts on the immortal, the corruptible puts on the incorruptible.

Prayer first enables the natural man to open his heart to God. Jesus saw that human beings, even in their worship of God, are bound by custom and tradition, by man-made ideas. He taught His disciples the greatest prayer that was ever uttered—the greatest because the simplest. First comes the acknowledgment of Spirit as the true, the only reality; recognition of the higher realm of mind and soul as constantly operative in life; the upward, unselfish outlook. *Thy* name, *Thy* kingdom, *Thy* will: these come first and are all-important. Afterward, *our* daily bread, forgiveness of *our* debts, sustaining strength in *our* temptation, deliverance of *ourselves* from evil. Then, again, *Thy* kingdom, *Thy* power, *Thy* glory. Man's daily needs, when placed between two absolute acknowledgments of spiritual immanence and spiritual power, must be permeated by that immanence and that power, until man transcends needs and becomes aware of his true spiritual nature.

QUESTIONS

1. Why is the right understanding of prayer important?
2. What is the first essential of true prayer?
3. What are the scribes and Pharisees of the mind?
4. Explain the statement, "Blessed are they that hunger and thirst after righteousness."
5. What is necessary to us before we can become aware of possessing such a blessing?

LESSON 2, OCTOBER 9, 1932.

Unity Subject—*True Wisdom.*

International Subject—*The Christian in the Family.*—Luke 2:40-52; 10:38-42.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41. And his parents went every year to Jerusalem at the feast of the passover.

42. And when he was twelve years old, they went up after the custom of the feast;

43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

44. But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45. And when they found him not, they returned to Jerusalem, seeking for him.

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

38. Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.

40. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

41. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things:
42. But one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

GOLDEN TEXT—*I will walk within my house with a perfect heart.*—Psalms 101:2.

SILENT PRAYER—*My wisdom is not of men. I am not bound within the limits of human understanding; the Spirit of Truth is my teacher.*

Jesus represents our growing inner consciousness that we are sons of God. Joseph represents the son of man—the conscious mind. Mary represents divine motherhood—the subconscious mind. These individualized ideas have place in each individual consciousness, and they unite to make of Jesus a complete expression of God—a perfect manifest man.

Why the Son of God, the formless and invisible, should become formed and visible is perhaps best explained by the general statement that God works by the law of creation. To create is to bring into being. Creation involves first the idea and then its manifest fulfillment.

Bringing the Son of God into manifestation is called regeneration by Jesus. Bringing the Son of man into manifestation is what science calls evolution. Men may differ concerning the character of the process by which the manifestation is perfected, but the final result is the same to all. All men are striving, consciously or unconsciously, to be God manifest. "Ye therefore shall be perfect, as your heavenly Father is perfect."

"The child grew, and waxed strong, filled with wisdom: and the grace of God was upon him." The growth of the Jesus or Son-of-man consciousness in strength and wisdom is not always plain to the sense man. The grace of God upon him brings about an inner spiritual strength that remains hidden until it reaches a given development in all parts of mind and body. First, the

person realizes a change in thought; next, a freedom in body. When growth is regular, there is a spiritualization of the centers of the mind and the body, until all the twelve centers or powers have been raised to a higher rate of activity and power, and there comes a clearer perception of Truth. Read Matthew 19:28. This change is symbolized by the custom of going up each year to the feast of the Passover at Jerusalem. The Passover represents man's transition from a lower to a higher plane of consciousness. To attain this result, sacrifices have to be made in the city of Jerusalem, or place of spiritual peace and harmony. He who is progressing in orderly steps in regeneration finds himself giving up sense appetites and passions. Giving these up requires a centering of the thought in deep, inner peace (Jerusalem), and a returning to the outer with the fruit of that communion.

Sometimes the conscious and subconscious phases of the mind (Joseph and Mary), in their hurry to return home, or to come to the outer surface of life, forget the young child Jesus, or take it for granted that He is in their company. But He is not found, and they return to seek Him. This means that we are to be specific in bringing forth from the mental, or invisible, side of our being all the factors that enter into consciousness. If we do not bring forth these factors, we shall have to return sorrowing, after "three days." This return symbolizes an entering into spirit, soul, and body, where we find the Son of God "in the temple, sitting in the midst of the teachers." The thoughts in the organism that preside over and regulate the various functions are here referred to as "teachers." Jesus, the wisdom of God individualized, gives these teachers a new understanding of divine law, and all are amazed at the revelation.

The work of Jesus in the "Father's house" is essential to the development of health of mind and body. The outer consciousness may not understand (the 50th verse of the lesson) why the all-powerful Son of the

Most High should spend so much time in inner communion. Experience proves that this communion is necessary. Those who give due attention to it find that harmony is established and that harmony may be brought to the outer realms (Nazareth) and made to serve and to be subject, in the common walks of life. This balancing of the within and the without brings about the harmonious evolution in soul and body that is described in the 52d verse: "And Jesus advanced in wisdom and stature, and in favor with God and men."

As we advance in understanding, we gain a deeper sense of the importance of the inner life. In the last five verses of our lesson, Martha and Mary again represent the outer and the inner phases of the soul's activity in welcoming the spiritual Teacher within it. The soul, established in love, is always quick to discern the presence of true thoughts. It welcomes the spiritual man, or teacher, who brings Truth. It is also in a receptive attitude toward understanding.

Martha, who represents the outer activity of the soul in receiving the higher self, desires to show her love by service. Mary, who represents the inner receptivity of the soul, shows hers by learning at Jesus' feet.

Both these activities are necessary. In our desire to serve, however, we must not forget our times of communion with our indwelling Lord. We must not set greater value upon active service than upon quiet, loving receptivity to the Spirit of truth within us.

Mary's sitting at Jesus' feet represents the soul's learning the lessons of life from the higher self. When such learning of life is given first place in consciousness, the activity or service that follows becomes simple and easy. When Martha, the serving quality, is given precedence, on the other hand, anxiety and irritation result, because there is a seeming separation from the source of love and poise, and a lack is sensed in consciousness. Truly, "to obey is better than sacrifice." An understanding of Truth must precede all real and

effective service.

QUESTIONS

1. Why was the Son of God brought into visible manifestation?
2. For what final result are all men striving?
3. What does the grace of God accomplish in man's development?
4. What is the Passover?
5. What is one of the vital points in developing health of mind and body?
6. Are both Mary and Martha, the receptive and the active quality of the soul, necessary?
7. Which of the two should be given first place? Why?

LESSON 3, OCTOBER 16, 1932.

Unity Subject—*Bible Teachings about Education.*

International Subject—*The Home and the Coming Generation.*—Gen. 18:17-19; Deut. 6:4-9; Mark 10:13-16.

17. And Jehovah said, Shall I hide from Abraham that which I do;

18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19. For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.

4. Hear, O Israel: Jehovah our God is one Jehovah:

5. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

6. And these words, which I command thee this day, shall be upon thy heart;

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.
9. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

13. And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.
14. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.
15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
16. And he took them in his arms, and blessed them, laying his hands upon them.

GOLDEN TEXT—
Train up a child in the way he should go,
And even when he is old he will not depart from it.
—Prov. 22:6.

SILENT PRAYER—*I open my mind to the book of revelations within me, that I may rightly discern the word of Truth.*

In an orderly universe nothing exists without a purpose. The first part of our text today shows the purpose of faith. Abraham, who is a type of faith in spiritual truth, was known by Jehovah "to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him." The threefold purpose of faith, then, is the empowering of its possessor to train and direct his convictions (the children of faith) to keep the law of right and justice, or to bring his faith into clear and telling expression; to make the good that he mentally sees and desires and believes in come true; that the nature of faith may be disclosed as the fulfillment of itself in human experience. The divine law is not

hidden from true faith; for faith discerns the inner wisdom in accordance with which Truth becomes fact.

The second part of our text explains the value of wisdom and includes a commandment that gives us in a few words the key to all wisdom. Perhaps this commandment embodies more wisdom than any other statement in the Bible. If it is observed at all times, it will open the way to the attainment of every good thing. This is the great commandment: "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." Jesus referred to this in His ministry as the great commandment upon which all the law depends.

The last part of our lesson shows us one of the ways in which Jesus applied this key to all wisdom.

Wisdom is discernment and judgment. It is knowledge and the ability to use knowledge. It includes high moral as well as mental excellence. Knowledge is merely a comprehension of facts. It may be gained from books, but wisdom must come from a higher source. "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." Wisdom comes through a sincere mental coöperation with the divine source. This coöperation is more precious than any material possession can possibly be. When we become channels for the free expression of divine wisdom we find that it leads to genuine happiness. If a man has wisdom, he knows what to do in order to obtain results in any line; he knows how to attain long life; he brings to himself peace and honor; his ways are ways of pleasantness, and he realizes what true happiness means.

God is good and He is all-powerful. Through love we can unite ourselves with His mighty power. By loving God with all our heart and with all our soul and with all our might we can bring His goodness and power into our lives. This commandment is the greatest of them all because its observance makes all others

unnecessary. Man is so apt to look upon the material world as the world of reality that he must be constantly reminded of the spiritual source of all things. He must keep a continuous contact with this commandment, so that God may be a reality to him. Children need to be reminded that God is reality and that they should love Him supremely. To allow a child to grow up without training in faith, with the idea of letting him choose what he will believe after he reaches maturity, is to deprive him of the bulk of his working capital; for without faith in or conviction of spiritual reality no man can achieve his complete destiny. The love of God should be remembered in the family circle. When one is walking on the street, he should be conscious of his oneness with God. When he goes to sleep, he should let divine love sink down into his subconsciousness, where it will build health and strength into his body. When he rises in the morning, he should feel the presence of the loving Father.

Binding the words of this commandment on the hand signifies divine control of man's actions. "They shall be for frontlets between thine eyes" signifies that they shall control his thought. Each man should seek to understand his nearness to God, and to realize that God is in all other men. He should try to carry into his actions the realization that he is dealing with God through men. This realization will cause him to deal fairly with others. He should not be discouraged if he does not attain this full consciousness at once, but he should constantly strive to realize, in spite of all appearances, the truth that God is good and that God is all. We should remember that Jesus spent thirty years in study before He began His ministry of mighty works.

When Jesus took little children in His arms and blessed them, He could not have failed to impress them deeply with the conviction of His love for them. Such an impression must have remained with them throughout their lives and influenced both their character and

their conduct. The ground of the disciples' objection to the bringing of the children to Jesus is not given. Whatever it was, it was a mistaken one; for He rebuked the literal attitude of the disciples and approved the faith and love of the parents. He knew that such unquestioning faith as theirs makes contact with the spiritual realm and attains its gifts. So shall we attain the gifts of the kingdom if we use our faith in constructive fashion to that end. Victory comes to the one who perseveres without flagging as long as may be necessary, not to the one who makes an intense effort and then turns his attention to something else.

QUESTIONS

1. What is the threefold purpose of faith?
2. What is wisdom?
3. What is the key to all wisdom?
4. What should one do to become wise?
5. Give an example of the way in which Jesus applied His wisdom.

LESSON 4, OCTOBER 23, 1932.

Unity Subject—*Putting Our Faith into Practice.*

International Subject—*Problems of the Modern Home.*
—Josh. 24:14, 15; Eph. 6:1-9.

14. Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah.

15. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah.

1. Children, obey your parents in the Lord: for this is right.

2. Honor thy father and mother (which is the first commandment with promise),

3. That it may be well with thee, and thou mayest live long on the earth.

4. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

5. Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ;

6. Not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart;

7. With good will doing service, as unto the Lord, and not unto men:

8. Knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or free.

9. And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him.

GOLDEN TEXT—*As for me and my house, we will serve Jehovah.*—Josh. 24:15.

SILENT PRAYER—*I love Jehovah my God with all my heart, mind, soul, and strength; I seek in all ways to be true to my spiritual ideals.*

Again and again, if we are wise, we shall renew our covenant with God. Over and over we shall review His promises and proclaim our faith in Him and our determination to let Him live His life fully in and through us. We shall do this until we become able to understand and to demonstrate Truth perfectly.

In the Ferrar Fenton translation of the Bible, the first part of the 14th verse of today's lesson reads: "So now look to the EVER-LIVING and serve Him, with sincerity and truth!" We are not to stand in fear of our God or of the law, but we are to hold the principles of Truth in great reverence and respect; we are to look to (keep our attention centered in) the true source of our being—God, Spirit—and we are to be wholehearted in our service of Him. In order to do this we must put away the other gods that we served when we were in bondage to darkened, ignorant beliefs. In

other words, we must cease clinging to the things of the world and center our love in that which is true and eternal. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon."

Through identifying the entire consciousness ("me and my house") with the ideal of spiritual life, we learn to think and to live in singleness of heart; to choose whom we will serve, and to abide by our choice. When we have thus taken a definite stand, we find opportunities on every hand to put our ideals into practice.

First among these opportunities comes filial duty, or the attitude of the child toward the parent. The relationship of parent and child affords scope for proving the existence of God's love and unfailing wisdom, either actual or potential, in the human heart. Yet in daily association, year after year, it is very easy to fall into the habit of accepting the selfish view of sonship and daughterhood, of demanding that parents give, instead of insisting that they receive, love, obedience, care, and the other beautiful gifts of God that the child has power to bestow upon those through whom he has gained the inestimable gift of life. When the spirit of the Lord animates the child, his desire is to return gift for gift. Especially is this the case when he has reached maturity.

The promise that accompanies the commandment to honor one's parents is of especial interest to the metaphysician. The child who fails to honor his parents is torn between his instinct to be loyal to them and the gratification of his own will. Such a mental attitude is inharmonious to the last degree, and leads to disillusionment and dissatisfaction with life. Well-being and long life come naturally to those who discharge fully, freely, and joyously the debt that their birth into earth life has laid upon them. A debt of this kind can be made into an asset when the child, through lov-

ing care, reaps in return the gratitude and appreciation of his parents.

Fatherhood affords another chance to share in the government of the kingdom of God and to do His works. The parent who approaches his duty to his children in the spirit of the Lord recognizes the ever-guiding love and wisdom in every phase of that relationship, whether it be the duty of material support, so called; of education; or of restraint, when this is necessary to counteract youth's tendency to overexuberance of life, hence to excess.

Service is a field whose limits broaden rather than narrow with the passage of the years. The chattel slaves of other days belonged to an order that no longer exists in any civilized land. In their place, public service and the marvels of modern scientific appliances meet man's demands in great measure impersonally. But service is still a vital factor in life, and the deepest obligation in this regard falls to the lot of him whom we honor most highly—the chief executive of our government. Between him and the boy who blacks his shoes, for example, lies a vast range of degrees of service, as well as of opportunity and of obligation. The spirit in which the two do their work, however, may be one and the same, without a shade's difference in worth and sincerity. The bootblack may do his work from the heart, "as unto the Lord" and not as a "man-pleaser," and the President of the United States may act from motives of the deepest conviction rather than with an eye to party policy or public favor. "With good will doing service" puts them on equal terms. Rightly understood, neither is a respecter of persons.

One's work, or service, should be done out of an enthusiastic willingness rather than with thought of reward, if he is to make of it a means to the upbuilding of a life and character that are worth while. Not that the reward must be foregone. Each one should clearly understand the law of compensation, which is that we receive in the same degree that we open our minds to

the inflow of divine life, love, wisdom, substance, and other gifts. This we do when we give spontaneously to others these expressions out of our own hearts. "All that goes up comes down," says the small boy at play when he tosses a ball or a stone high in air. He does not know that he is voicing one of the immutable truths of Being. The changeless law is that all that we lift up to the higher consciousness of life through loving, willing service, comes back to us surcharged with the power of that consciousness.

Service may be rendered to others, or to ourselves; for each one has a duty to perform for himself, in the Christ Spirit. He is to nurture and educate the child-like faith of the Christ that is instinctively his from the beginning, as well as to honor those filial thoughts that would accept unquestioningly the dictates of habitual states of mind.

Each one has within him both the servant—the eager, willing instinct to help—and the master—the urge to direct, to control, or to alter according to his own will and judgment. Man's task is to unify these traits by lifting both to the freeing plane of the Christ life, and to realize that in the sight of God they are one and the same—the creative urge toward the perfect life.

QUESTIONS

1. How do we learn to be whole-hearted?
2. Name some of the opportunities to serve God that come to every one.
3. Why is long life the reward of honoring one's parents?
4. How can low and high degrees of service be equal in value?

LESSON 5, OCTOBER 30, 1932.

Unity and International Subject—*The Christian and Law Observance* (World's Temperance Sunday). —Rom. 13:1-7; Gal. 6:7-10.

1. Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God.

2. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

3. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

4. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

5. Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience' sake.

6. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

7. Render to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor to whom honor.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

9. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

GOLDEN TEXT—*Whatsoever a man soweth, that shall he also reap.*—Gal. 6:7.

SILENT PRAYER—*I am obedient unto Thy law.*

Every true demonstration of the divine law has for its foundation the recognition of the higher powers. Man in personal thought is a weakling in both understanding and power, but let him invoke the higher powers of Spirit, and he at once becomes more than

man. Jesus said, "I do nothing of myself, but as the Father taught me, I speak these things."

To be in subjection to the "higher power" is the highest goal of human attainment. The spirit of obedience is the spirit of love. Love is the most obedient thing in the universe. It is also the greatest worker, and accomplishes more for man's happiness than all other agencies combined. If you want a servant that will work for you night and day, get in touch with divine love. A nation, if it is to be truly Christian, must be made up of Christ-like individuals who are ruled by love and righteousness. Every one who understands the law of right thinking can hasten the day when this rule will become effective.

The individual does his whole duty by first making his own thoughts loving and righteous. Every Christlike thought that one thinks adds its force to the accumulation of Christlike thoughts that others have thought. These form part of the Christ consciousness which Jesus Christ established upon earth two thousand years ago. When the accumulation of Christlike thoughts becomes greater than that of the negative thoughts of any nation, the nation becomes Christian.

Those who choose God rather than riches and material pleasure, who live practical Christian lives, will find that God has chosen them to share in His fellowship. But there are obstacles in the mind that interfere with this fellowship of love. One of them is the thought that we owe our neighbor something besides love. For wrongs, fancied or otherwise, we think that we owe him some kind of punishment. The higher powers tell us that we owe him love only, and that by sending him the word of love the law will be fulfilled and the barrier removed.

More depends upon obedience than is commonly realized. To be a law unto oneself is to fall short of true obedience. In order to develop this necessary quality, we must begin by being obedient to the laws

of the land. In today's lesson, Paul teaches obedience to every authority, recognizing that there can be no authority but that which is of God. When we are serving God, we cannot be disobedient to any law. On the score of this teaching, the one who refuses to obey the law on the ground that it is an infringement of his personal rights and liberties is ruled out. When we learn to be obedient to the laws of man, we find it easy to be obedient to the laws of God.

No nation can exist without coöperation among its people. To coöperate, the citizens of a country must obey its laws. If the people of the United States refuse to drink intoxicating liquor, and abide by the Eighteenth Amendment, recognizing in it an approach to the divine law, the bootlegger must go out of business, for his profits will then disappear. Lawlessness cannot thrive where it is not recognized, aided, and abetted.

No man lives unto himself alone. When every one in the nation thinks of the good of his fellows, the nation will prosper. No one can work ill against his neighbor without working ill against the nation, and eventually against himself. We are all so closely bound together that the interest of one is the interest of all. We are like a body: not even one finger can be removed without injuring the body. Every one has a part to play in making the nation prosperous, just as every cell in the body has its part in making the body healthy.

The law of cause and effect is now universally recognized. "Whatsoever a man soweth, that shall he also reap," whether this sowing is in the material field of the sense life or in the spiritual domain, "the kingdom of the heavens." When Jesus was asked by the Pharisees to give them a sign, He borrowed a homely comparison from the weather. He told them that they could forecast the next day's weather accurately enough by observing that of the evening before; and by means of the same kind of ability He expected them to discern spiritual things. We study weather signs,

we pay attention to what follows certain skies and certain winds. If we give an equal amount of attention and study to the things of the Spirit, or even to the well-being of the physical man, we shall know with like certainty the results that flow from the course which we elect to pursue. We are free to choose our own causes, and thus to make effects in our lives what we will.

Since we have this opportunity, then, it is the part of wisdom to choose the good cause, in order that our lives may be enriched with desirable experiences and may show the fruits of right endeavor. "Let us work that which is good toward all men." The term "all men" may be considered to include individuals severally or the nation collectively as composed of individuals. In the latter sense, we do good to all men most effectively by standing for law and order, for law fulfillment. Especially should we never fail to do good to those "that are of the household of the faith," since from this good ground, already cleared and ready for cultivation, will spring up and mature the hundredfold harvest.

In a metaphysical sense, we work "that which is good toward all men" by cultivating in ourselves those higher powers in which our faith is most firmly rooted. Out of such faith comes our surest harvest, the fruit of the life that is lived in willing obedience to divine law.

QUESTIONS

1. What is the foundation of every true demonstration of the divine law?

2. What servant will accomplish more for man's happiness than all other agencies combined?

3. How can every one help to make the nation Christian?

4. Do good thoughts accumulate? Explain.

5. What part does obedience play in the existence of a nation?

The Purpose of Unity

THE UNITY School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

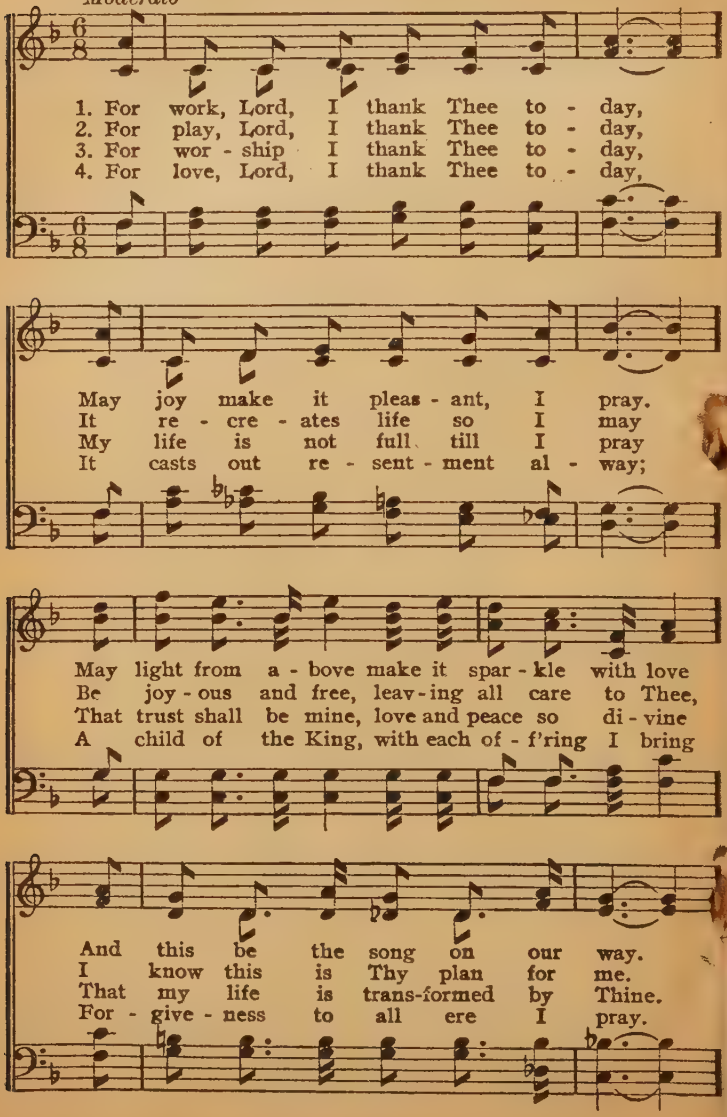
No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

THE SONG OF LIFE

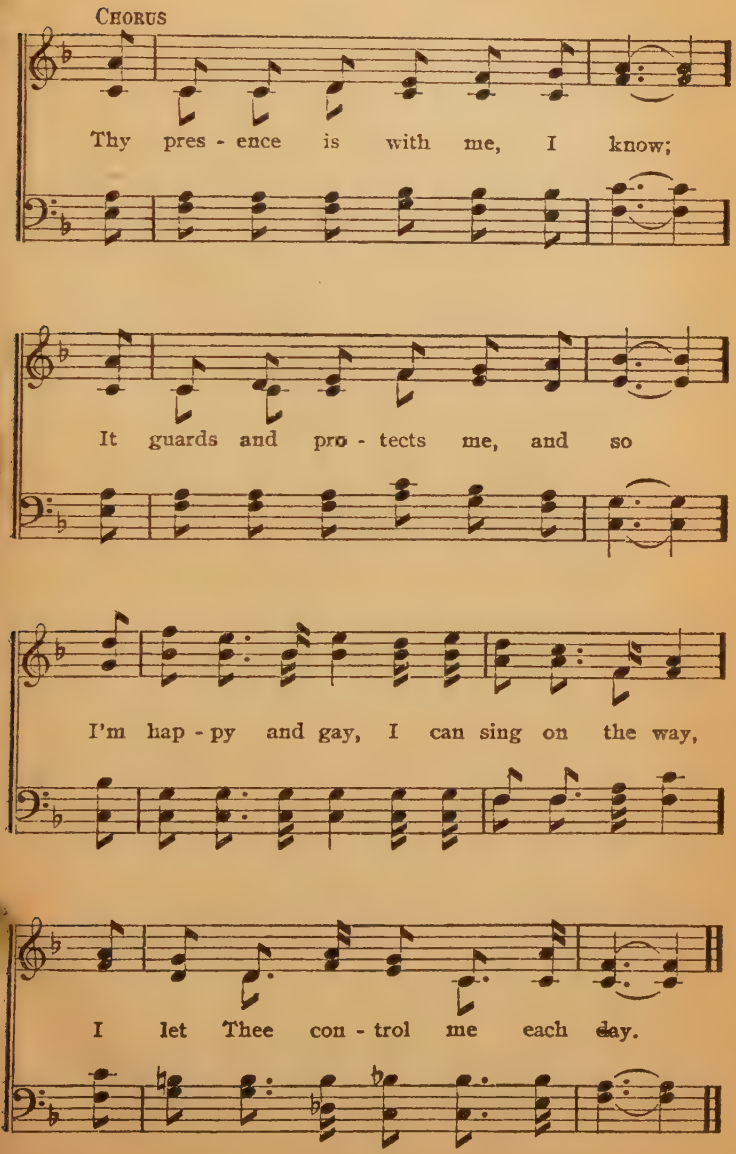
Words by
NETTIE K. HURLBURT

Music by
LOUISE HERROLD

Moderato


1. For work, Lord, I thank Thee to - day,
2. For play, Lord, I thank Thee to - day,
3. For wor - ship I thank Thee to - day,
4. For love, Lord, I thank Thee to - day,
May joy make it pleas - ant, I pray.
It re - cre - ates life so I may
My life is not full till I pray
It casts out re - sent - ment al - way;
May light from a - bove make it spar - kle with love
Be joy - ous and free, leav - ing all care to Thee,
That trust shall be mine, love and peace so di - vine
A child of the King, with each of - f'ring I bring
And this be the song on our way.
I know this is Thy plan for me.
That my life is trans-formed by Thine.
For - give - ness to all ere I pray.

THE SONG OF LIFE (Concluded)


CHORUS
Thy pres - ence is with me, I know;
It guards and pro - tects me, and so
I'm hap - py and gay, I can sing on the way,
I let Thee con - trol me each day.

This House

By VIVIAN YEISER LARAMORE

Love makes this house a shelter,
And all who enter here
Shall know this home is holy,
Its welcome is sincere.

Each panel, pane, and picture,
Each chimney, case, and chair,
Was fashioned with thanksgiving
And patterned after prayer.

So full this house of gladness,
From roof to polished floor,
So furnished with forgiveness,
That all who find its door

Shall feel the certain presence
Of Christ, who is its Guest.
Love makes this house a shelter;
Who enters here is blest.

SILENT UNITY

Be still, and know that I am God

The Christ light clears my inner vision, and I behold the good omnipotent

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group consists of consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Metaphysicians find that thinking about spiritual things quickens one's discrimination in the use of words. Every word makes an impress on the mind, and we should all use judgment in the use of words. The Psalmist sings,

"Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer."

We all are poets by nature, and when our souls awake we involuntarily break out in song. Our song may be crude and lack current technique in composition, but it is the outburst of a joyous soul, and we should give it our very best expression, and disregard what the critics may say. David was not a college graduate, but his shepherd songs have outlasted the centuries. Robert Burns, a ploughboy like David, was inspired by the spirit of nature to sing of it in its pastoral simplicity, and thus capture the hearts of nature lovers everywhere.

Literary critics tell us that not all rhyme is poetry. The true poet gives wings to his imagination, beholds with his supermind, and clothes his ideas in superlative words. However, all critics agree that great truths can be stamped on the mind in rhyme, where argument and sound reason would fail. A famous author once said that he was not so much concerned as to who made the laws of his country if he might make its rhymes.

Our readers may take this little introductory defense of rhyme as a "plea in extenuation" of our casting the Healing Thought for this month in poetic form. It will in this measure be more easily

remembered, especially if the words are analyzed and their meanings made clear to the reader.

"My mind is cleansed by Christ."

This opening statement will start the purifying baptism of Holy Spirit and open the way for the quickening Christ life.

"My life flows swift and strong."

The Christ mind is ever saying to the soul of man, "I came that they may have life, and may have *it* abundantly." Center your attention on the spiritual energy flowing through your body and you will realize as you repeat the words that it is "swift and strong."

"The peace of God wells up within."

A calm confidence in the pure spiritual life flowing through soul and body brings quietness and peace of mind.

Then *"My soul breaks forth in song."*

Our Prosperity Thought, *"In my mind's eye I behold divine substance supplying my every need, and I now manifest prosperity,"* urges us to discipline our mind in discerning the omnipresent spiritual substance. That such a substance exists in the luminiferous ether we are assured by both science and religion. Professor Millikan says there are cosmic rays that bombard our earth's atmosphere day and night. Jesus called it the riches of the kingdom of the heavens, and He urges us to lay up the treasures of this superkingdom.

Our mind grasps this cosmic mind stuff, for it is essentially mental, and through faith we are supplied more abundantly with temporal things.

Try it and be convinced.

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

YOU MAY discontinue prayers for me—my hand is entirely well, thanks to the merciful God, and to Unity.

About two weeks ago my hand became infected. Two doctors treated it, and it got so bad that it looked as if I would lose it. I asked my daughter to wire to you for prayer, and now the hand is whole once more. Thanks to you all.—*S. G., Pasadena, Calif.*

WHEN I wrote to you for my last bank, I also asked your prayers that the warts be taken off my hands. For ten or twelve years my hands had been covered with warts. I had tried everything that I ever heard of, but nothing did any good.

They are gone now, and I am so happy about it! The wonder and joy of knowing God's power is sweeter to me than it is to have nice, smooth hands again. I thank you many times for all that you have done for me.—*Mrs. H. G. S., Harrisburg, Pa.*

JUST to tell you to discontinue prayers for L. G——, for the very painful felon has healed nicely, also

a cold of some weeks' standing has entirely disappeared. The doctor, who was called in regard to the felon, was greatly concerned about the cold. He afterward congratulated Mrs. G—— on the rapid recovery that she had made, saying that she was a very lucky woman to come out of it all so nicely at her age—she is seventy-six. I send you my heartiest thanks and am inclosing a love offering.—*Mrs. F. L. W., Agawam, Mass.*

I AM indeed grateful to you for asking the Father to heal Mr. L——. I wrote to you about him a few days ago. On Monday, January 4, he came to me for help, being carried by two men. I prayed for him as you directed, the following day he came back, walking alone, and he has been improving rapidly ever since. This man was given up to die by physicians, but the miracle has been performed by the Almighty through your asking this healing of Him. God bless you for all that you have done.—*C. R. M., Centerville, Mich.*

GOD has indeed been kind to us. My boy was suddenly stricken with infantile paralysis, and it looked as if he would be permanently lame—the doctor thought that the nerve from hip to knee was impaired. But now, dear Unity friends, he runs around the lawn, with the same sturdy little legs, for some twenty minutes each day. He is still a wee bit stiff, but improving, oh, so wonderfully! God speed you in your great work.—*Mrs. H. R., Komoka, Ont., Can.*

TWO WEEKS ago I wrote to you asking for your prayers that I might be healed of a very painful bladder condition. I had had doctors and medicine for this trouble since last May, with but little relief. The condition would come back after a day or two, so I decided to write to Silent Unity, for I felt sure that, with their prayers and mine, I could be healed by the Father. At the time that I wrote to you I was

suffering intense pain and felt that I could not stand another sick spell.

By the time my letter had reached you I felt some better, and the next day the pain and irritation had gone and, praise God, I am sure never will return, for the healing was done by the One whose work is always perfect—as my faith is also perfect.

I enjoy *Weekly Unity*. It is uplifting, and the most beautiful part of this magazine is that it *is* Truth from beginning to end. God bless all you dear friends in Unity and all who read *Weekly Unity!—Mrs. J. I. S., Meridian, Miss.*

FILLED WITH PLENTY

YOUR prayers have been answered in regard to my home—the most wonderful and the clearest answer to prayer that could be imagined. The buyer came right into our home, and in less than three hours the sale was closed with a deposit of £200. The property was valued at £1850 about eight years ago, but in the past few years the orchard has declined and the property in general has deteriorated. The bank manager told me that the sale was simply wonderful, as so many were trying to sell, and had to give up their homes and go away with nothing. I thank our heavenly Father and also Silent Unity for this blessing.—*Mrs. A. C., Brisbane, Queensland, Australia.*

MY LOVE offering for five dollars is inclosed, in gratitude for your loyal and helpful prayer. God has answered your prayers for my eldest son. The demonstration has been too wonderful for words! He applied for work at a large manufacturing plant—expecting that they would go into the business of manufacturing aircraft on a large scale. He found this branch of their plant doing almost nothing at that time. However, they told him to go to work in the shop and gave him a number (not a name). They seemed to ignore totally the fact that he was, and is, a commissioned

reserve officer in the United States navy aviation corps. After he had been in the shop for almost two weeks, they promoted him to a higher branch of the plant—and when he had been in this department almost two weeks he was called into the chief executive's office and given the position of purchasing agent for the manufacturing department of some very large and intricate machines—thus making him second assistant to the chief and founder of this large company. There is not the slightest doubt in my mind—I know that God, our Father, guided my boy to his place, through your prayers—my prayers—*our prayers.* I praise God from whom all blessings flow. I thank you, my dear friends of Silent Unity.—*B. J. E., Bryn Mawr, Pa.*

HE SHALL HAVE ABUNDANCE

SINCE I have practiced the bank drill I have more than I have ever had in my life. Everything that I want or need seems to come to me. I thank God and also Unity for this.—*J. T. M., Hollis, N. Y.*

I WANT you to know that I have been located in a temporary position since the first day that I received my prosperity bank. This is a real demonstration, as I had been unemployed for over four months and had no apparent prospects for getting work. I am deeply grateful to Silent Unity for its prayers and for showing me the way to help myself.—*M. S., Montreal, Quebec, Can.*

SINCE using the prosperity bank drill, the most wonderful things seem to be opening up for me. I get things that I never dared to hope for, thanks to the Father and to your kind help.—*E. I. B., Zanesville, Ohio.*

WE ARE happy and grateful to inclose savings from our prosperity bank. Since we have been interested in Unity teachings we can testify to an increase in our prosperity, as well as acknowledge our

heartfelt desire for larger growth in Truth. We bless you for the good that you have brought to us, making a happy home happier in Truth.—*Mr. and Mrs. E. M., Los Angeles, Calif.*

TIME and space will not permit me to tell all that I could about the success that has come to me through the use of the prosperity-bank drills. I know that my good comes through God, and I am returning thanks for it daily.—*F. G., Dayton, Ohio.*

I THINK that *Lessons in Truth* is the finest book that I have ever read. I also want to express my gratitude to God and to Silent Unity for prosperity and the many other blessings that I have enjoyed during my use of the prosperity bank.—*T. F. T., Fontana, Calif.*

SEARCH THE SCRIPTURES

I HAVE surely been blessed in the study of this lesson, No. 2. I reviewed the first lesson, also, in connection with this one, and I have read some besides the assignment. My health has improved wonderfully and I have such a blessed understanding of life and of God that I am very happy and very eager to get the next lesson. I am inclosing a love offering. I am so grateful to you! Please continue prayers for our growth and success in this great work.—*J. T. M., Logansport, Ind.*

I COULD not begin to tell you of the countless blessings that have come into my life since I have studied and tried to follow the teachings of Unity. My whole life has been changed, my knowledge of God and of people and of things is very different from what it ever was before. This is due entirely to Unity teaching. May I thank you all at Unity headquarters for my great good? I bless you and pray for you.—*H. C., Los Angeles, Calif.*

THE SUN STOOD STILL

I WANT to tell you of a narrow escape we had recently from being swept away in a cyclone. My parents, my four children, and myself were standing on our south porch watching the clouds that seemed to boil in the sky. Suddenly the wind died down, and a cyclone struck just a few feet south of the porch. Instead of coming toward the house, it traveled in the other direction, taking all the outbuildings except the barn into the air and partly wrecking them. I felt very calm. I kept saying, *"God is our help in every need. I need Him now, and He will not fail me."* And He didn't! It was a most miraculous escape, and we all are very thankful.—*Mrs. H. H., Republican City, Nebr.*

YOU may discontinue prayers for rain for us, as we are having glorious rains since yesterday. We are so thankful for every drop received.—*Mrs. C. B., Kinderpost, Mo.*

MY HELP COMETH FROM JEHOVAH

I WANT you to know that *Weekly Unity* has taught me more real Christian faith and hope than I had learned before in all my life. I wouldn't be without this little magazine for anything. May God bless you! —*M. M., Oshawa, Ont., Can.*

I WANT to tell you how very much our four-year-old enjoys *Wee Wisdom.* When we subscribed we at first thought that it might be too old for him. While he isn't, of course, able to read it himself, he can hardly wait for the next copy to come and he enjoys the stories in it more than any others that we read to him. He is always wanting to give some affirmation and asks, "What is our thought today?" The Prayer of Faith he says alone several times a day, and he enjoys sending health thoughts to those who are ill. We are very grateful that he can have Unity teachings, and

wish that we had had them when we were children. May your work be blessed.—*Mrs. L. T. P., Carson, Iowa.*

BY THY WORDS

IT HAS been some time since I wrote to the Good Words Club, and I am so thankful that I can write you and tell you how happy and satisfied I am. We have been greatly helped, praise God!—*Mrs. E. J., Holton, Mich.*

THE HABIT of using positive, constructive words I find to be like an anchor in times of stress and doubt. I feel deeply indebted to you for the help of your literature in this respect.—*Mrs. E. G. H., Keene, N. H.*

LOVE ONE ANOTHER

I ASKED your prayers recently for the overcoming of domestic and financial difficulties. You may discontinue your help, as both conditions have been beautifully overcome. I am now employed steadily, and my husband is sending me money each month. Also, the misunderstanding that caused our separation has been cleared away, and we are going to take up life together again as soon as he is settled in his new position in the East. I am inclosing a love offering, and may God bless and prosper you in your wonderful work.—*L. R., San Diego, Calif.*

I AM THE LIGHT

EACH month, we nearly always are able to share some of our Unity periodicals with others, and, as we give them, each new reader comes back and thanks us for sharing with him the wonderful thoughts contained in each article. God is surely blessing you in all your writings, for as the new issue of your magazines appear each article seems to con-

tain more wonderful and helpful thoughts than appeared the month before. Our friends seem so glad to get the magazines that they fairly grab them out of our hands. Thank you!—*Mr. and Mrs. C. F. R., Berkeley, Calif.*

UNTO US A CHILD

I AM home from the hospital, and my baby is three weeks old tomorrow. I want to tell you how wonderfully the baby and I have gotten along. This is my third child, and I never before had such an easy or short time at birth. I was only in the hospital an hour and three quarters, and in the delivery room fifteen minutes, before the baby arrived. Through it all I had a great sense of peace and quiet, and I had no sickness at all afterwards. May God's richest blessings rest on you all, and on your wonderful work.—*Mrs. P. B., Louisville, Ky.*

I KNOW that you will be happy to know that we have a beautiful baby boy, born April 26. He seems, through your prayers, to have a perfect start in life—his food is agreeing with him, he is happy and contented, has to be awakened for his feedings. I am thankful for your help. May your good work go on and on!—*Mrs. W. I. F., Tulsa, Okla.*

GIVE UNTO THE LORD

I HAVE been tithing only a short time, but I have seen a decided change in my affairs, not only financially, but spiritually. I have a greater sense of freedom from care, for I realize that God is now handling my affairs.—*C. G. S., Port Huron, Mich.*

I AM inclosing a love offering for the month of August. Nothing has ever brought such comfort and happiness into my life as the study of Truth. Never before have I realized the power of undoubting faith. Bless you all.—*A. W. B., Bay City, Oreg.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

Why should one hold for entire wholeness rather than for the healing of some particular ailment?—*Extract from a letter answered by Silent Unity.*

Man is a unit, and not a bundle of separate organs and functions. "If one member suffer, all the members suffer with it" is true of the body. Soul and body are one. Body is the result of the soul's expression. If the soul expresses error, the body pictures it forth. Healing, therefore, should be applied to the soul instead of to the body.

If a man is angry, he disturbs all his soul forces and puts them into inharmonious action, which is reproduced in his body. When the discord appears in his body, he calls it disease. The anger to which he gives way forms in his system a poison that enters the blood and all the vital fluids, and vitiates them. Not only anger, but all the lusts and errors of the flesh have a destructive effect on the soul and body, even unto that final disintegration which is called death.

The man in spiritual understanding seeks healing by correcting the cause rather than by trying to change the effects through the application of some means that has no connection with or relation to the cause. If a man is angry he can be healed by receiving into his heart, and expressing, the love and wisdom of God. Pills and powders will not heal anger; neither will they heal its effects, although they or some other material remedy have been used for thousands of years in a vain effort to overcome the effects of sin on the body.

A little temporary patching up, due rather to the faith of the patient in his remedy, or to the constructive natural healing power of his life forces, is all that he has ever gained.

Furthermore, the mind in darkness, not knowing that error affects the whole system, seeks "specialists" to treat some particular organ or function. The idea prevails that a specialist knows more about a particular subject than do persons who have not given it much attention, which might be true if the body were made up of disconnected, unorganized members. But the members are all dependent on one another. The same life force flows through all, and if it is made impure by wrong thought, all the members suffer, even though the appearance of disease may be more strongly marked in one part than in another.

The only way to health is to keep the life stream pure and free. This life current is moved by thought. Let no corrupting thought defile it, and no material idea obstruct its free flow in the organism.

What is enthusiasm, and what is its place in spiritual life and work?—*Extract from a letter answered by Silent Unity.*

Enthusiasm is a powerful expression of a living interest; it is active and vital. In its true estate it is spiritual and is one of the mighty factors in man's spiritual awakening and growth.

Enthusiasm is not always given its true expression. Sometimes the energy of the mind is wasted in a state that is called enthusiasm, but which is only a bubbling over of feeling that is not centered in Spirit. Spiritual enthusiasm stimulates a person's mind to activity and is a support and sustaining strength in every part of his being through all the steps of his growth.

A man who possesses spiritual enthusiasm imparts it to others, and all the work that he does is rich and vital with the essence of his enthusiasm. He is never a leaner, but always a lifter. If there is anything to

be done he leaps to the occasion and enters heartily into the work at hand. Such a quality cannot be spared in the process of bringing forth the new man in Christ Jesus. Neither can the new age that is at hand be established without spiritual enthusiasm.

What is the meaning of Jesus' statement, "I go to prepare a place for you"?—*Extract from a letter answered by Silent Unity.*

It is often assumed that Jesus went away into the skies to prepare a material heaven with golden streets, but the Spirit of truth reveals that the place which Jesus went to prepare is here in our midst. That place is in the consciousness. "The kingdom of God is within you." By His redeeming work He is forming and establishing a new consciousness into which all may enter. He went first into the interior spiritual realm of consciousness, and so opened and prepared the way for all who will to follow Him and enter with Him into the realization of a perfect union with the Father-Mind.

When this consciousness is attained, it will be manifest in righteousness, and perfect conditions for the whole creation.

How is the temple of God kept holy?—*Extract from a letter answered by Silent Unity.*

The temple of God is man's body. When Jesus talked of raising the temple in three days, John's record says that "He spake of the temple of his body." Later, Paul wrote, "The temple of God is holy, which temple ye are."

The question then is, "How is the body kept holy?"

Jesus taught that defilement came from evil thoughts in the heart, and holiness in man is therefore a matter of both soul and body purification. Evil thinking results in evil speaking and acting. The body is made by thought and is like the thought that makes it. The original idea of body in Divine Mind is perfect,

but man, having the power and privilege to bring the body into expression, must necessarily make it manifest according to his own idea of body, and this is imperfect. The first defiling thought is therefore ignorance of the true body idea. Having an imperfect pattern in mind, a holy (whole), perfect body temple could not be brought into manifestation. To keep the body holy it is therefore necessary to see it always as the pure, holy temple of the indwelling Presence. This would, of course, cleanse the mind of all defiling thought of the body as flesh and blood, corruptible, subject to disease and death.

Every thought of selfishness is defiling to the temple, so the body must be kept holy by the unselfish Christ love, which casts out fear and jealousy and

Be still, and know that I am God.—PSALMS

envy, sets the mind free from all hampering thoughts, and gives it opportunity to direct all the life forces in harmonious expression.

The temple is defiled also by thoughts of cruelty, whether these thoughts are expressed toward man or beast. "He that is cruel troubleth his own flesh." Every act that produces suffering in any living creature is cruel. Solomon said: "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." This is just one instance of the effect of cruelty, but it is always associated with the bowels. While the whole temple feels in a measure the disintegrating effects, the bowels seem to suffer most. The race is continually struggling with diseases that have their cause directly in the infamous cruelties back of the meat-eating habit.

When the evil thought that there is pleasure and satisfaction in sensation arises and is allowed expression, it defiles the temple with lust. The purity of the Christ mind should be realized in the heart, then the body temple will be cleansed and kept holy.

Literature for the Blind

Many persons do not know that *Lessons in Truth* and *Finding the Christ in Ourselves*, both written by H. Emilie Cady, are available in revised Braille, and are offered, free of charge, to libraries and homes for the blind, also to individuals who do not have access to libraries. (Our Braille books are not for sale.)

Recently a letter came to our Silent-70 department from the mother of a blind girl who had been greatly helped by the study of *Lessons in Truth*. A poem written by this blind girl was inclosed, and it contains such a beautiful thought that we wish to share it with our readers.

"SHINE INSIDE"

I passed along the busy mart of a crowded thoroughfare,
Rain and sleet, and wintry winds were raging in despair;
The scene was drear, and chilled me through, until just then
I spied
A little sign hung on a door: "Welcome, Shine Inside."
Only a bootblack's parlor, but the thought shot through my
brain,
"Shine inside," and so dispel this wintry sleet and rain.
I journeyed on, and from that day I plainly now can see
The little sign hung on that door has changed the world
for me.
I simply "shine" when all goes wrong, and so a victory gain,
For when the sun comes shining through, it simply cannot
rain.
It changed my life, for now the friends come flocking to my
side,
And all because of the little sign that to my spirit cried
Out of a dark and wintry night, "Welcome, Shine Inside."

—Alice Luella Holbrooke

Our Braille editions are costly, and they are made possible by the generosity of Unity's loyal friends who contribute to a fund for this purpose. Love offerings to this fund are gratefully received by our Silent-70 department, which carries on this work of supplying literature for the blind.

"Free" Correspondence Course

Once in a while some one writes to us, asking for our "free" correspondence course. In the sense of being "something for nothing," our correspondence course is not free. Something for nothing is contrary to the law of life. Life is just, exact; it pays you for what you do, and it gives back to you just what you put into it. One of the lessons of this course teaches the law of prosperity—that a person must first give in order to make room to receive. Are you ready to give your time, interest, perseverance, devotion, and true courage to the study and application of Truth principles? Are you ready to give what you learn of these principles to help others? If so, you are eligible for enrollment in the Correspondence School Department of Unity School, 917 Tracy, Kansas City, Mo. A card will bring you full details.

Brings Christ Nearer

Members of the Help-One-A-Month Club are aiding the cause of Christ by introducing His teaching into new homes each month. One Unity subscription a month to some friend is the goal of every member. Reward comes in the shape of gratitude such as is expressed in the following letter:

"I wish you to know how happy I felt when I received your card announcing a gift subscription from a friend. It gives me a daily thrill to know that I have one who is thinking of me, and who expects me to feel the security of a friend's love. I fully appreciate it, and conditions do not bother me now, as they did, for I know that a friend is caring about me. It brings the Christ to me as never before."

A card will enroll you as a member of the Help-One-A-Month Club; address it to 917 Tracy, Kansas City, Mo.

Appearing This Month in Other Unity Periodicals

Laugh and Live

Our modern physicians agree with Solomon that "a cheerful heart is a good medicine." They realize that all medical treatment must have the aid of a cheerful disposition, and when the doctor can get the patient to smile, he feels that the patient has made a step on the road to recovery. "Man was created to be happy," says the article, "The Laughter Cure," which appears in October *Unity Daily Word*. You will find in this article some helpful reflections.

A Near Tragedy Averts a Real One

For June to have kept on imagining that she was in love with Walter, when there was splendid Jimmie Brodie, would have been a real tragedy. But Sydney fell into the lake, and that changed everything. It was Jimmie who gave first aid, Jimmie who prayed while he worked with June's beloved little sister, and Jimmie who won June's admiration and affection. "What Jimmie Whispered," another story of ranch life in the Rockies, by Frances Stanley McKee, appears in October *Youth*. This story will remind *Youth* readers of the popular serial, "The Shining Country" and the short story, "Stars above the Rim Rocks," by the same author.

"Hempseed, I Sow Thee"

On Halloween Enid, with a pocketful of hempseed,

marched three times around the haystack, repeating the mystic words of a charm beginning, "Hempseed, I sow thee." Enid looked over her shoulder at the appointed time, and her heart beat faster—what was that shadowy form following her? This is the big surprise in the story, "A Charm for Friendship," by Janet Craig, appearing in October *Wee Wisdom*. Children will enjoy this delightful Halloween story.

"Thou shalt remember Jehovah thy God"

A popular topic is "the depression," its cause, and the best remedies for it. The real cause of it is a breakdown of spiritual ideals, and the prevalence of selfishness and greed. The only remedy is for all the world to learn that the function of business is to serve humanity, and that business without God soon degenerates into selfish strife. These forceful thoughts are the keynote of an article by Paul D. Marvin, in October *Christian Business*, entitled, "A New Business Creed." The author proposes a business creed which, if adopted and followed, would bring prosperity back speedily, and to stay.

Let Us Set Our Mental House in Order

An unsatisfactory demonstration results when our real desire and what we think we desire are directly opposed to each other. "Demonstration is the automatic result of our inner choosing. . . . Furthermore, as soon as we coördinate conscious and unconscious desires with the Christ ideal, we can manifest only perfection in any of its myriad forms of good that we desire." So speaks Genevieve Courtney Maurer, in an article, entitled, "Automatic 'Yes' Man," appearing in *Weekly Unity* in October. This article contains some very practical thoughts.

CLASSIFIED DIRECTORY

Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are in keeping with Unity School's standards.

** indicates: Weekly classes and ministries where organization and teaching ability have not yet been made to conform entirely to Unity standards.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers represent other-than-Unity movements of Truth, with a presentation of the Jesus Christ message that is considered in keeping with the Unity standard.

ALABAMA

Birmingham— * J W Hutchinson, 229½ N 18th

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 310 W Portland

ARKANSAS

Little Rock— *** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Tr Cen, 14 S 2d

Bakersfield— ** Unity Cen 1669½ Chester

Berkeley— ** Unity Cl, 1176 Colusa

Burbank— *** Unity Cen, Gregg bldg

Glendale— *** Unity Cen, 109A S Central

Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1645½ N Winona; § Truth Center, 1642 N Cherokee

Huntington Park— *** Unity Cen, 2555 Clarendon

Inglewood— *** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Christian Unity, 148 N Gramercy
** Unity Fellowship, 1932 W 7th; Unity Harmony Cen, 845 S Bdwy; Unity Truth Cen, 640 S New Hampshire; Unity Cen, 1992 S Burger
§ Home of Truth, 1975 W Wash
* Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; Maynard Bk st, 712 S Grand; Instit Relig Science, 2511 Wilshire; J W Robinson's, 7th & Grand; May Co, 8th & Hill

Napa— * Mrs Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1450 Alice
§ Truth Cen, 3006 Fruitvale
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Pomona— * Meta Bk sh, 1084 W 4th

Redlands— ** Leona Ballou, 906 Tribune

Richmond— ** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 2130 21st

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st
* Artemisia Bk sh, 645 B st

San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; Paul Elder Co, 239 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 277 E Arrelaga

Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Santa Rosa— ** Unity Cen, Masonic Temple

S Pasadena— ** Unity Soc, 1014 Fairview

Stockton— *** Unity Cen, 822 N Center

Van Nuys— *** Unity Cen, 14424 Friar

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437

Glenarm
* Publication Bk st, 514 15th
Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— *** Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, 110 N Beach
Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
Lakeland— *** Unity, 321 S Mass
Miami— * Unity Cen, Everglades hotel
Orlando— ** Anna Nicholson, 417 Lake
St Petersburg— *** Unity Church, 646 5th ave S
Tampa— *** First Unity Soc, 222 W Lafayette
West Palm Beach— ** Unity Temple, 600 S Olive

GEORGIA

Atlanta— * Open Door, Cham of Com

IDAHO

Boise— * Unity Study Cl, 517 N 10th

ILLINOIS

Chicago— *** Unity Fellowship, 25 E Jackson; Unity Soc, Capitol bldg
** Unity Study Cl, 4837 S Parkway (col)
§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg
* South Side Cl, 4307 S Mich (col)
Decatur— *** Unity Cen, 127 E Prairie
Galesburg— ** Unity Cen, 703 Bondi bldg
Moline— *** Unity Cl, Peoples Power bldg
Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
Rockford— ** Unity Cen, Stewart bldg
Springfield— *** Unity Cen, Mine Workers bldg

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy
Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E
Davenport— ** Unity Cen, Whitaker bldg
Des Moines— *** Unity Cen, K P bldg
Sioux City— * Truth Cen, Davidson bldg
Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 2000 Carondelet

MARYLAND

Baltimore— * Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
§ Home of Truth, 111 Newbury
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway
Bay City— ** Unity Cl, First Presbyterian Church
Detroit— *** Unity Cen, 5057 Woodward
Flint— * Study Cl, 336 Crosby
Grand Rapids— ** Unity Soc, 61 Sheldon
Kalamazoo— *** Unity Cen, 209 W Dutton
Muskegon— ** Unity Cl, Occidental hotel
Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d
Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 312 West
St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity Cen, 3538 Harrison; Unity Soc, 913 Tracy, Unity Cen, 2216 Brooklyn (col)
St Joseph— *** Unity Cen, Empire Trust bldg
St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, 711 N Grand
** So Side Unity Group, 1118 Dover
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Unitarian Church bldg
Great Falls— ** Unity Cl, 313 Central
* Truth Cen, Columbia bldg
Livingston— *** Unity Cen, Murray hotel

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st
Omaha— *** Unity Cen, Courtney bldg
** Unity Truth Cen, Patterson bldg
* Meta Lib, Patterson bldg

NEVADA

Reno— ** Unity Cen, 106 State

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier
East Orange— * Divine Science, 19 Washington
Menlo Park— ** Unity, Menlo hall
Montclair— *** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6th
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston
Buffalo— *** Unity Soc, Hotel Statler
Jamaica— ** Unity Soc, 90-16 171st
New Rochelle— ** Unity Cen, 490 Main
New York City— *** Unity Soc, 11 W 42d; Unity Cl, 42 W 129th (col)
§ Church of Truth, 406-12 Salmon Tower bldg
* Brentano's, 1 W 47th
Rochester— *** Unity Soc, 633 East; Unity Cen, Seneca hotel
Schenectady— *** Unity Soc, 1029 University
Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— ** Unity Soc, 428 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 207 Oakley Bank bldg

* New Thought Temple, 1401 E McMillan

Cleveland— *** Christian Unity, 123 The Arcade

§ Church of Truth, Hotel Olmstead

Columbus— *** Unity Cen, 80 W Starr

Dayton— *** Unity Cen, Dayton Industries bldg

Hamilton— *** Unity Temple, 117 Ross

Toledo— *** Unity Soc, 404 W Bancroft

Warren— ** Unity Cen, 2d Natl Bank bldg

Xenia— ** Unity Cl, Kingsbury bldg

Youngstown— *** Unity Cl, Public Lib

Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy

Okmulgee— *** Unity Reading Rm, 100½ S Morton

Tulsa— *** Unity Reading Rm, 1242 S Boston

** Unity Cl, 511 E Marshall (col)

OREGON

Eugene— ** Unity Cl, Miner bldg

Portland— *** Unity Cen, 183 N 20th

* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main

Erie— * Unity Cen, Reed hotel

Philadelphia— *** Unity Cen, 236 S 13th

§ Chapel of Truth, Philadelphia Saving Fund bldg

Pittsburgh— *** Unity Cen, 435 Penn

Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Chattanooga— ** Unity Cl, James bldg

Memphis— *** Unity Cen, 148 Court

Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor

Austin— ** Unity Study Cl, 1309 Brazos

Dallas— ** Unity Cen, 1913½ Commerce

El Paso— *** Unity Temple, 350 E Franklin

Ft Worth— *** Unity Cen, Worth bldg

Houston— *** Unity Cen, New Majestic bldg

San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash

Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Olympia— ** Unity Cl, 609 N Quince

Seattle— *** Unity Cen, Henry bldg

* Seattle Cen, 1123 5th; The Bon Marche

Spokane— § Church of Truth, 1124 W 6th

* Meta Book Shop, 821½ 1st

Tacoma— * Truth Cen, 932½ Bdwy

Yakima— ** Meta Cen, 301 N 2d

§ Church of Truth, 2d & B

WISCONSIN

Madison— *** Unity Cen, 9 W Main

Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— § Divine Science Cen, 99 King William

* New Thought Soc, Darling bldg

Brisbane— * Truth Cen, Albert House

Perth— * Albert & Sons, 180 Murray

Sydney— * Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W

Edmonton— *** Unity Cen, Empire blk

Montreal— *** Unity Cen, 2023 Mansfield

Moose Jaw— ** Unity Cen, 73 High W

Regina— ** Unity Cen, Westman Chambers

Saskatoon— ** Unity Cen, 10 Wheatley blk

Toronto— *** Unity Cen, 765 A Yonge

Vancouver— ** Unity Fellowship, 641 Granville

Victoria— *** Unity Cen, 635 Fort

Winnipeg— *** Unity Assn, 322 Donald

** Unity Cen, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon

Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head

* Annie Fairbank, 47 St Nicholas rd, Wallasy Village

Liverpool— *** Unity Cen, 125 Mt Pleasant

London— ** Unity Cen, 78 Lancaster Gate

* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3

Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
CHRISTIAN BUSINESS—*Combines Truth with business*
YOUTH—*For youthful readers, regardless of years*
WEE WISDOM—*Teaches children to live happily*

Yearly subscriptions, $1.50

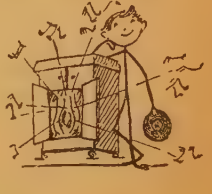
This year we have decided not to carry a large quantity of our regular Christmas cards. We are suggesting to Unity students that they send their friends something permanently worth while—for instance, the booklet "Holy Bread," or the one called "Finding the Christ." Both of these booklets convey a real message of cheer, and we are having special Christmas envelopes made for them, so that they will express the Yuletide spirit. We believe that you will like these better than the usual Christmas cards. You can get twenty copies of "Holy Bread" for $1, or four copies of "Finding the Christ" for $1.

A simple antidote for marital inharmony is for husband and wife each to think love at all times, regardless of the impatience, crossness, or indifference that is displayed, to remember the many beautiful, loving acts of the other, and forget to magnify the one act that is not up to standard. After all, the inner reality of each one is love, for God is love, and we all are His children. Inharmony is only an appearance, an unreality. These constructive thoughts are the keynote of the true story, "The Twain Shall Meet," by Otis Porter Ommen, to be published in the November issue of *Unity*.

Students of the Unity Training School during July and August had the opportunity to study under Frances W. Foulks, author of the book *All Things Made New*. This book consists of meditations for practical use. In the foreword the author recommends spiritual meditation as a means of renewing one's mind, as a path that leads to the kingdom of God. She says that is is possible, through this means, to lift oneself out of error consciousness into a place of peace and joy, of wholeness and abundant life.

Business was poor, and steadily growing worse, or so it seemed to a certain firm in one of our large cities. The firm members were in despair. Then suddenly a big improvement took place, and in June, ordinarily a poor business month, the company did the biggest business in its history. How did it happen? It did not happen—it came about through the efforts of the new sales manager, who is a Truth student. He made a treasure map for increased business. He did not tell the officials about it—just worked quietly and put his faith behind his efforts. What is a treasure map? At a glance a treasure map reveals an arrangement of pictures and words on a card, but a spiritual principle is involved which, if carried out in thought and action, will bring the heart's desire into manifestation. *Youth* magazine features the treasure-map idea, and many persons have put it into practice with marked success.

Those of our friends who need Unity Christmas cards to fill out their holiday program will be glad to know that we still have on hand about 1,100 boxes of cards. These cards come in assortments of fifteen cards to a box; the sentiments were written by Unity workers, and the assortments are priced at $1 a box. Of course this includes envelopes to match. As this limited number will not last long, we suggest that you send in your order now.



Many persons continue to enjoy their phonographs in spite of the increasing popularity of the radio. These will be glad to know that we have a ten-inch, hard-surfaced record, on one side of which is *The Unity Statement of Faith,* by Charles Fillmore, while on the other side is *A Greeting to Unity People,* by Myrtle Fillmore. The price of this record is 75 cents.

It has been said that our greatest glory consists not in never falling, but in rising every time we fall. In other words, we should meet seeming failure with a determination to begin again. The booklet *Beginning Again,* by F. B. Whitney, is an inspiration to one who feels that he has made a failure of life. It will quicken in him the desire to make a fresh start.

From time to time there are published in *Weekly Unity* announcements of the movements of Unity lecturers and teachers, also news of Truth centers. This information is for the benefit of those who are interested in following lecture engagements, or in attending center activities in their neighborhood.

A writer in the New York Times suggests that joy has dropped from our daily existence because we do not sing enough, and that leaving out music tends to deaden us in many ways. He says further that to have really joyful singing, the element of religion must be included, church singing must be revived. A book that is especially adapted to congregational singing is *Unity Song Selections*, with its 183 joyful hymns. These inspirational songs stir the hearts of the people, and awaken in them a feeling of joyousness and exaltation.

"We cannot say enough about the *Metaphysical Bible Dictionary*," writes a Unity student. "We think it is the greatest contribution, except the Bible, that has been given to the world in book form." This is one of the many messages of appreciation that we have received in regard to the *Metaphysical Bible Dictionary*. This book as a scriptural reference work is invaluable to Bible students or teachers of practical Christianity. We are proud to offer it, with gilt edges, in a rich binding, lettered in gold. Our Bible also combines beauty and service. We sponsor the American Standard Version of the Nelson Teachers' Bible, which is self-pronouncing, and has a concordance and other helpful features. This book comes in flexible binding.

Think of yourself as a worm, and you may expect to be trampled on. Know yourself to be a son of God, and you will receive the treatment accorded to a child of the King. *What Are You?*, by Imelda C. Shanklin, will help you to study yourself, and to discover your true relationship to God.

Ernest C. Wilson, editor of *Youth* magazine, has just returned from a trip to California. Incidentally we suspect that *Youth* readers will get before long what they have been asking for—another movie issue of this magazine.

Many superintendents of schools are placing *Wee Wisdom* on their pupils' reading lists, because of the fine character-building material that it contains.

"The circumstances of our lives follow the patterns of our thoughts," says Ernest C. Wilson, in his book *The Sunlit Way.* This being true, it behooves many of us to choose some new thought patterns, and then instead of receiving the half loaf of our expectations, we shall be blessed with a whole loaf. *The Sunlit Way* is a help to one in effecting a change of thought. Its companion, *Adventures in Prosperity,* by the same author, is another book that is rich in constructive thoughts. This book is of practical value because it records true instances of demonstrations in prosperity through the application of Truth principles.

The silence was the real solution to one mother's problems. As she said to her friend, "There I gained inspiration, courage, and mastery. I saw my own weak points. I had been starting my days without a plan . . . I worked and fretted myself to exhaustion every day, and no one seemed to care. The silence brought wisdom and poise; I learned to let some things go and to direct others, firmly and lovingly; to work for God, or Good, rather than to please my family. In doing this, I am serving my family better than ever before." This statement is taken from the book *Truth in the Home,* by Alice L. Ruth, a book that is rich in practical help for mothers and homemakers.

Every spoken word sends forth its own vibration into the ether. We should, therefore, weigh our words, lest we send out the kind that will discourage others, and react unfavorably on ourselves. Learn to use only words of courage, strength, and cheer. The Unity Good Words Club will help you to form this habit. If you wish to become a member, address a card to 917 Tracy, Kansas City, Missouri

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	*Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French* $.75; *German*	1.00
	Divine Remedies	*French*	.75
	Heal Thyself	cloth	1.00
On Prosperity	*Adventures in Prosperity	flexible $2; cloth	1.00
	Be Ye Prospered	cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Child Unfoldment	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.75
Inspirational	*All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	*Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	Sunlit Way, The	*German or English* cloth	1.00
	What Are You?	cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	*Metaphysical Bible Dictionary		10.00
	New Testament, American Standard Edition		.50
	Journey of Jesus	paper $1; cloth	2.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies	paper, $.50; cloth	1.00
	Talks on Truth		.75
	*Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	Aunt Joy's Nature Talks		.75
	Little Susie Sleep Ears		.75
	Love's Roses		.25
	Treasure Box		.50
	Wee Wisdom's Way		.75
	White Stockings and Other Tales		.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

In giving freely, we receive
The very things we fain would give!
While pointing others to the road,
We, too, in turn are taught to live!

+

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

I want to point the road to three of my friends, whose names I have listed below, by sending each of them an eight-month subscription to *Unity* magazine. Please start these subscriptions at once, and send me a Prosperity Bank in which to save $3 to pay for them.

So that I, too, may be taught to live at this time, I am asking Silent Unity for special prayers for increased prosperity. I promise to do my part by using daily the prosperity statement that is sent to me with the bank, and I will faithfully work to set in action within myself the laws that govern my prosperity.

Friend's name .....

Address .....

City ..... State .....

Friend's name .....

Address .....

City ..... State .....

Friend's name .....

Address .....

City ..... State .....

My name .....

Address .....

City ..... State .....

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"Open Doors" . . . a new book by Frank B. Whitney Ready November 1

Open Doors is a collection of popular articles and poems that have appeared in *Unity Daily Word* during the last two years.

Open Doors will be the only new Unity book published this year. It will make an ideal Christmas gift.. Assure yourself of prompt delivery by sending your order now. Bound in dark-green cloth and gold-stamped, the price will be

$1

In flexible binding, $2.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

On the Road to Emmaus

By WALTER ALDRICH TENNEY

"Did not our hearts within us burn?" Ah, Lord,
How often, when submerged in anguish we
Pursued our way, Thou hast beside us walked,
And yet our eyes were held from knowing Thee,

And all unheeded was the burning in
Our hearts. Our hopes were then in sorrow drowned,
And dull and leaden were our ears, so that
Thy gentle voice had no familiar sound.

But, when the day of mourning was far spent
And thou didst tarry still, in breaking bread
The veil was lifted, and we knew Thee for
The Crucified, arisen from the dead.

So now, dear Lord, whatever paths are ours,
We know that Thou art near to comfort us,
As once Thy words and presence comforted
Thy brethren on the road Emmaus.